

MOODY BIBLE INSTITUTE MONTHLY

Volume XXI

September, 1920

Number 1

NO MIDDLE GROUND-ONLY A CHASM

*"The faith which was once
delivered unto the saints."*

*Modernist
theology*

- ① The Bible IS the Word of God
The BOOK judges man.
- ② Jesus Christ is THE Son of God in a sense in which no other is.
- ③ The birth of Jesus Christ was SUPERNATURAL.
- ④ The death of Jesus was EXPIATORY.
- ⑤ Man is the product of special CREATION.
- ⑥ Man is a SINNER, fallen from original righteousness, and apart from God's redeeming grace is hopelessly lost.
- ⑦ Man is justified by FAITH in the atoning blood of Christ; result - supernatural regeneration from ABOVE.

- ① The Bible CONTAINS the word of God
Man judges the book.
- ② Jesus Christ is A son of God in the sense in which all men are.
- ③ The birth of Jesus Christ was NATURAL.
- ④ The death of Jesus was EXEMPLARY.
- ⑤ Man is the product of EVOLUTION.
- ⑥ Man is the unfortunate VICTIM of environment, but through self-culture can "make good."
- ⑦ Man is justified by WORKS in following Christ's example; result - natural development from WITHIN.

James M. Gray
Editor

J. H. Ralston
Associate Editor

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Beware the Spiritual Loco-Weed

Mr. C. E. Putnam, for years a banker, ranchman, and lumber dealer in Kansas, in which lines he achieved marked success, is equally successful as a Bible teacher. During the past year he taught the Bible at conferences in many places in the middle west and south. He reports that in most of the communities he visited, he found a dearth of Bible instruction, and eagerness on the part of his hearers to receive it. He reported also that in their hunger for spiritual truth, a great many people have been an easy prey to the teachings of Christian Science, Russellism, Spiritualism, etc.

What happened to them, he said, is very much like what happens to cattle on the western plains, which get very little food during the winter, and when spring arrives are in a half-starved condition which makes them search ravenously for the first green shoots that spring up out of the ground. But, before any grass makes its appearance, the green loco-weed comes up. The cattle eat it greedily in spite of its poisonous nature, and some of them acquire an abnormal taste for it, although it is not nourishing and causes further loss of flesh. Cattle thus affected become "locoed;" they lose their desire for grass, roam around searching for the loco-weed, finally lose their animal sense (mind), and run wild until their owners shoot them, or they fall over and die from exhaustion.

The lack of faithful teaching of God's Word is not confined to any one section of the country. It represents a tremendous need all over the land, and has furnished fertile fields for the false teachings which have made such tremendous headway, and whose poison is as deadly to the spiritual life in innumerable cases as that of the loco-weed.

One of the best offsets to this poison is the product of our Bible Institutes, and in particular, of The Moody Bible Institute, which has furnished FREE TRAINING to thousands of godly young men and women who are now in Christian service all over the world.

The Institute's training has always been free, in order that lack of means might not prevent young people having the needed gifts from securing the necessary preparation.

"The harvest truly is plenteous and the laborers are few." **More laborers, and yet more, and more, and more—Bible trained, Spirit-filled, able to instruct others—is the overwhelming need of our country and the world.**

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Infidelity has ruled educational and all other institutions. Millions are in despair. Among young and old suicide is a common thing. Christ has had no chance. Russia is crying "Come over and help us."

THE RUSSIAN BIBLE AND EVANGELIZATION SOCIETY was founded with the purpose of providing the people in Russia and other Slavonic countries with the Holy Scriptures, and for the purpose of evangelizing the Russian multitudes. Our Society aims to place the Bible and evangelistic literature in every home, hotel, hospital, school, college, university, library and public institution in Russia and other Slavonic countries.

The many expressions of interest and the assurances of prayer that are coming in from Christian people in all parts of this Continent are indeed most encouraging. The approval of God upon this work is very evident, and we believe He is going to do great things in Russia in the very near future in answer to prayer.

Already our missionaries in Russia and other Slavonic countries are preaching, teaching and distributing the Word of God in an extensive manner. People are hungry and thirsty for God's Word. Their hearts are tender, open and receptive. This opportunity may never return again.

From Russia and other Slavonic countries urgent appeals are coming to us for thousands of Bibles, and for many Christian workers.

We have been asked to supply several of their colleges and schools with Bibles. "Give ye them to eat."

Will you not therefore help THE RUSSIAN BIBLE AND EVANGELIZATION SOCIETY with your prayers and generous gifts to carry on this most urgent work.

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Address all communications to the **Secretary-Director, G. Pertelevitch Raud**, 156 5th Avenue, New York City.

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Vol. XXI

SEPTEMBER, 1920

No. 1

Editorial Notes: Cut from the Loaf; Hope of the Lord's Coming; Northern Baptist Convention; Germany and Russia; The Evangelical Faith; Is the "Existing Order Evil?"	5
"Clergymen, Back to the Farm!"	6
The League of Nations and the Danger of Federation	7
A Question of Interpretation	8
I Want to be a Tither (Poem)	8
The Holy Spirit, the Solution of the Supreme Problem in Christianity	9
The Faith That Saves	11
The Church of Jesus Christ	13
The Latest Preparations for Antichrist	14
The Historical Interpretation of the Scriptures	16
Have the Churches Failed, Or, Has the Individual Changed?	17
The Will of God (Poem)	17
The Church in Its Relation to the Organist	18
Memorial Day at the Argonne Cemetery	19
Notes and Suggestions	21
Young People's Society Topics	23
Practical and Perplexing Questions	25
Sunday-School Department:	
Exposition of the International Lessons	26
Sunday-School News, Methods, Appliances and Questions	28
Missionary Department	30
For Sermon and Scrap Book	32
The Evangelistic Field	35
Book Notices	37
Moody Bible Institute of Chicago	39
The Gospel in Print	46

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The Editors Say:

Our October issue will contain several contributions of exceptional interest and value, among them one on which Dr J. H. Ralston has put much care, entitled

The Downward Drift of Christian Thought

This will be supplemented by one from our Edinburgh correspondent, the Rev. W. Graham Scroggie, being a scholarly

Review of Professor Peake's One-Volume Commentary

showing its exceedingly dangerous character from a doctrinal point of view. Assuming it to have a wide reading, Mr. Scroggie says it will prove "a set-back to a true spiritual revival more than any other single volume of our time."

A New England pastor sends us a good working homily on

Three Phrases Descriptive of the Christian Life

The issue will also contain an unusual biographical study by Principal W. C. Stevens of Midland Bible School, Kansas City, on

Noah, and What God Thought of Him

We prefer to give our readers new and fresh matter each month, rather than reprints from old books and other publications, but occasionally such a reprint has a rare and present value, such as Professor Robert Dick Wilson's article on

What Does "The Sun Stood Still" Mean?

This appeared in the Princeton Theological Review about two years ago, and we have been awaiting a good opportunity to place it before our readers, many of whom have not access to the Princeton publication.

But the above is a small part of what we have in store, as manuscripts are already in our hands of articles and original reports of addresses by such Christian educators, Bible teachers, pastors and evangelists as the following:

Principal T. R. O'Meara
Dean R. A. Torrey
Rev. W. H. Griffith Thomas
Rev. A. B. Winchester
Rev. Lewis Sperry Chafer
Rev. George E. Guille
Rev. W. Leon Tucker
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Rev. John Timothy Stone
Evangelist L. W. Munhall
Evangelist W. E. Biedewolf
Evangelist Charles Inglis, and others.

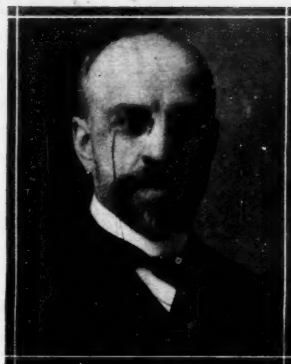
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Moody Bible Institute Monthly

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v. 21



J. H. Ralston



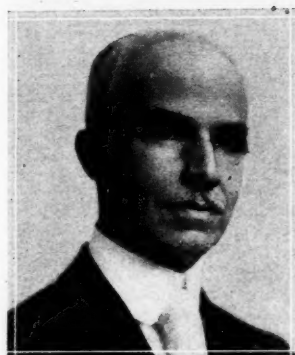
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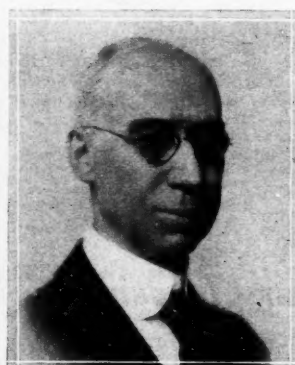
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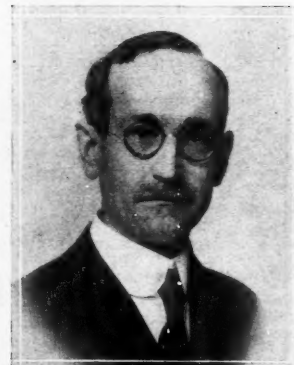
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Joseph B. Bowles

Our Magazine Board

The photographic group of our Magazine Board is here presented in the thought that it may be interesting to our readers to look on the faces of the men whose departments in each issue they may find most helpful or attractive.

James M. Gray, the Editor-in-Chief, writes most of the editorials, and is responsible for the choice of the contributions.

J. H. Ralston, Associate Editor, prepares the material for publication, and is personally responsible for Notes and Suggestions.

Each of the others is identified by his name at the head of the department for which he is likewise responsible:

John C. Page, Young People's Topics.

Grant Stroh, Practical and Perplexing Questions.

P. B. Fitzwater, Exposition of the Sunday-school Lessons.

Hugh Cork, Sunday-school Notes and Methods.

E. J. Pace, Missionary News and Methods.

William Norton, Sermon and Scrap Book.

S. A. Woodruff, Publishing Agent, Evangelistic Field.

Joseph B. Bowles, M. B. I. News.



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Hugh Cork

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☞And who wouldn't use the word stupendous, when he realizes the task? Two million Jews within the city limits of New York. Every third man a Jew. Less than 50,000 are members of their own synagogues; the rest outside the pale of any religious teaching! Thousands drifting to agnosticism Eddyism, anarchy, shipwreck. There are more Jews in New York than in the combined cities of Chicago, Philadelphia, St. Louis, Boston, Cleveland, Baltimore, Pittsburgh, Detroit and Buffalo.

☞Do you see the enormity of the task? Have these scattered sheep no claim upon you? Was not the Savior Himself a Jew? Was it not the Jew who gave the Gospel first to the Gentiles? Can you hush your conscience by a delusion that the "Jews are cast off now?" Suppose Paul had said in his heart, "the Gentiles are cast off," where would you be today? How many Jews will there be in heaven because you prayed? or because you gave?

The World's Strategic Jewish Center

☞And here we stand, where God has put us, in the midst of a teeming two million of Jews, ready to interpret a virile, sympathetic Christianity to them—your Christianity. We have the opportunity, the field is white; we have the message, God has given us that; we have the medium, a group of Jewish workers of recognized ability and consecration. In short, we have the anvil. But we need the hammer! We need your prayers, your sympathy, your money. Give us half the chance you give China, or India or Africa. The oldest people stand at the door of the youngest, and Zion calls to Columbia. Will you help?

☞Just now your gift would be especially appreciated. Our paper, THE CHOSEN PEOPLE,—considered by many Bible students the most ably edited Jewish Christian paper in America,—is sent to all contributors. Regular price, 50 cents a year, or 10 cents a copy. May we hear from you?

Williamsburg Mission to the Jews

STATION A

BROOKLYN, NEW YORK

Moody Bible Institute Monthly

Moody Bible Monthly

SEPTEMBER, 1920

EDITORIAL NOTES

"Mine elect in whom my soul delighteth" (Isa. 42: 1). We were reading these words the other day, which apply to

Cut Christ, and found ourselves wishing that they might apply to us.
From "Oh," said we to ourselves, "if
the only we were God's elect in
Loaf whom His soul delighted!"

Of course, the next moment we were rebuking ourselves, for was it not true of us in Christ? For a moment we thought that we were honoring God and His Son in depreciating ourselves, and in feeling it inconceivable that such an exalted and comforting position could be ours. And yet God Himself, by His grace, has put us in that position through faith. As Israel is called His elect, so also are all true believers called by Christ and His apostles. Peter in speaking of Christ as "the chief corner stone, elect, precious," adds "unto you therefore, which believe, is the preciousness" (1 Pet. 2: 6, 7; R. V.). In other words, all the preciousness of Christ in His Father's sight is imputed unto us who are in Him.

Therefore, let us take to ourselves all the joy and peace and confidence of the words, "Mine elect, in whom my soul delighteth."

* * *

Paul told Timothy that a crown of righteousness would be given by the Lord, the righteous Judge, to all those who love His appearing.

Hope But many of our Christian
of the brethren do not put much con-
Lord's fidence in Paul's words, or lay
Coming much store by the hope he set
before them.

At least it so appears by the activity now displayed by them in discounting Paul's words and discouraging the hearts of some who fain would look upon the face of Christ and see the realization of His promised kingdom.

They are certainly having their innings at present in the printed page; for books, pamphlets and newspaper articles are floating through the air in all directions, and dropping all sorts of missiles upon the devoted heads of hapless premillenarians.

The latter are not afraid, however, but are only waiting until these calamities be over past, when they will expose some of the inconsistencies, not to say, blasphemies, thus uttered as messages of truth. In the meantime people are to be pitied indeed, who are bewildered by

such teachers, and sheep led by such shepherds.

* * *

We seldom go into denominational matters in these columns, but the victory of the conservatives at Buffalo is more than a denominational matter. The modernists in that body were amazed at the strength of the opposition put up to them,

Northern Baptist Convention and which, as a contemporary says, "seemed to come from nowhere." It came from God, however, as we truly believe. That the Bible conferences during the last five or six years have had much to do with it, there can be no doubt, but they were merely the means in His hands to revive His people, and stir them earnestly to contend for the faith delivered once for all to the saints.

That word "contend" needs emphasis just now in more places than the Northern Baptist Convention, and what has been accomplished there and in the arrest of the Interchurch World Movement in other denominations, ought to encourage evangelicals everywhere to exert themselves in opposition to error and in the bold propagation of the truth. As for ourselves, we never felt more ready for battle than now.

* * *

One of the brightest signs of returning sanity to the nation first-named is found in the correspondence of the *Chicago Foreign News Service*.

Germany and Russia Mr. Clayton says that during his stay in Moscow a delegation of German workmen visited the soviet capital to investigate offers made for 200,000 German skilled and unskilled workers in Russia.

On their return they advised their brother workmen against it, and one of the latter said to Mr. Clayton, "We have been made attractive offers, but so long as the program of the Communist party is openly atheistic, their attitude toward home life such as it is, and their marriage and divorce laws as lax as they are today, we cannot ask German workmen to bring their wives and families to Russia."

The attitude of the German workmen was communicated to Lenin, and he told them all true socialism was founded on atheistic principles, that there could

be no perfect communal society as long as children were handicapped by the inadequate teachings of their parents, and so long as women were "chained" to the home.

"The state is father of the children, and the little ones children of the state," Lenin said. "We must instill in them the true principles of communism in their youth. We must give them a fair chance to start life, and that we will do when the ideals of the Communist society are fulfilled. Men and women must be free to make their own choice regarding marriage, and marriage which is a burden to either must be quickly and easily dissolved."

* * *

At the 108th annual commencement of Princeton Theological Seminary this year, three addresses were given on this theme which would make a fine tract to put into the hand of every pastor and theological student in the land. Rich results would certainly follow.

The Evangelical Faith Professor J. Ritchie Smith stated the essential elements of the faith, limiting himself to two, the authority and integrity of the Scriptures and the deity of the Lord Jesus. The Rev. John Timothy Stone, of Chicago, spoke of it in relation to the work of the ministry, and the Rev. Paul M. Kanamori, of Japan, in relation to foreign missions.

Dr. Stone had no theory to present, but he had a testimony to give, viz.: that all kinds of men, women and children can be won today for Jesus Christ by the preaching of the old faith. It is not only a power to create life, he said, but to reconstruct and strengthen life. And then he added:

"In my church in Chicago I got three or four strong men together and I said, 'Will you back up a movement that will get young men and young women to so love Christ that they will pray and work to win other young men and women to Christ?' We have met every week since that time for prayer, and eighteen hundred and eighty people have united with our church as a direct tabulated result of that committee."

When Dr. Stone finished his testimony as to what the Evangelical faith can do, Mr. Kanamori continued as to what the opposition to it can undo. Liberal

theology and higher criticism are sapping the life of the church in his country. Some say, "We may let go of all but the essentials, and if we hold on to them that is enough," but what is essential?

"When some enemy has taken all your other cities, Philadelphia, Cincinnati, New York, can you hold your Washington alone when all others have been surrendered? When John, the Pentateuch, all have been surrendered, can you still hold absolute allegiance to Christ?

"Perhaps you might do it in this country, because you were brought up in a Christian atmosphere; but when you come to a heathen country like Japan can you hold on to the so-called essentials when you have surrendered the Bible as the Word of God, and Jesus as the divine Son of God? I think you would find it very different there."

We commend these words of soberness and truth to all our readers, but especially to those who are in the ministry, to Sunday-school teachers and to parents in their home instruction of the young.

Let pastors especially be rebuked by them, if rebuke is needed; and let them take new heart to make this fall and winter in their churches and their communities tell for the one thing needful, the proclamation of the evangelical faith in the power of the Holy Ghost for the salvation of men.

✦ ✦ ✦

Some say it is, and especially the socialists and revolutionaries of different types.

But are they not mistaken? Is the trouble with the "existing order" or is it with the people who make it what it is?

There was discontent with the existing order of the Roman Empire, but when it was overthrown did any improvement come with its successor? There is poverty, crime, suicide and injustice of every kind in the existing order, but have they not existed under every government and in every civilization the world has known?

Will anything be gained by pulling down or destroying the existing order? Who is there competent, morally and intellectually, to give us a better one? Is the existing order of Lenin and Trotsky better for Russia, and the world, than that of the Czar?

Our attention has been called to a remark of Abraham Lincoln that bears upon the question. It is found in the Nicolay and Hay *Life*, volume IX, page 61.

He is rebuking a community for an unlawful disturbance among its working people, and ventures on a remark that would style him a "reactionary" in these days, because he says:

"Property is the fruit of labor—property is desirable, is a positive good to the world. That some should be rich shows that others may become rich, and hence, is just encouragement to industry and

enterprise. Let not him who is houseless pull down the house of another, but let him labor diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built."

It takes a great man to say this, and a

good man. It takes a courageous man also. But it is what every true and intelligent Christian man says, and when any such find that they cannot say it with a good heart, it is a danger signal in their spiritual life to which they should take heed.

"Clergymen, Back to the Farm!"

Editorial

I

A business man interested in the crops and apprehensive of a shortage of food stuffs, sends us a suggestion of the way to increase production. It arrived too late for our August issue, but may still have value for this year's harvesting. He writes:

"The other day a clergyman remarked to me that he was not a success in his chosen profession and wondered what the trouble was.

"He is one of those who seldom, if ever, touch at the heart of the gospel. He seems to knock all about it, but never to enter.

"Why wouldn't a clergyman of this type be more useful to the country and everyone concerned if he were moved from the pulpit to the farm?

"From my observation many of the so-called laborers in the vineyard of the Lord, are off their base and wandering in the wilderness, of little use to themselves or their fellow men.

"For the life of me, I cannot see why a man who takes a vow to preach the gospel should wander far afield when his base is close at hand and clearly observable.

"The shortage of farm labor is serious, and it is a real act of patriotism to encourage the 'back to the farm movement' in every way.

"Why not do something with these clergymen? I am sure those in charge of the movement would assist in every way possible."

II

Being personally acquainted with this business man, we can testify that he is not the cynic which his words might imply. He describes himself as a non-Christian, but one who has been a "church-goer all his life," one who is not ignorant of the Bible, and who has a wife and other friends who are "out and out Christians."

Therefore, while not charging the clergyman in mind with responsibility for his spiritual state, he yet places himself in line with others of his class who are heart-sick of that which passes for "preaching" in not a few pulpits.

The causes are many. Some preachers have never been converted and do not know Christ or His Word, and are not indwelt or guided by His Holy Spirit. They have chosen the pulpit as a reputable profession, or a place in which they think, in a way, that they may do good.

Some are converted and know Christ, but are tied up to so many other things during the week, and are so busy on committees and boards, that they find no time to cultivate His acquaintance, to search the Scriptures, or seriously and prayerfully think out messages for their people on the Lord's day. They do not give messages in fact, but simply rambling talks.

Some are victims of bad teaching. They were led astray in college by the philosophy and empty deceit of men, and were not helped in the theological seminary, where the destructive criticism held sway, and soteriology was less thought of than sociology.

Some have fallen into the snare of modernism, which affects them in two ways, kindling within them pride to be "up to date," and awakening fear that unless such is the case they may lose prestige and possibly their position.

III

The business man says, "Out with them, back to the farm!" Why he should have such a grudge against the farm, we do not know, nor on what ground he thinks that would aid production.

Our idea would be, "Back to God!" If they would only go to Him with their needs and difficulties, how kindly they would be received, and how fully they would be helped! It is hard sometimes to get back to God alone and unaided, but a spiritual sanitarium like The Moody Bible Institute has value in such a case. Ministers have left their churches for a while and taken refuge in that retreat until they have found God, and have then gone back again to their work new men in Christ Jesus. They live to tell it too.

But this is begging the question of course, because few of those to whom this business man refers are willing to confess themselves defeated. Their case is one of "but now ye say, we see: therefore your sin remaineth" (John 9:41).

Let this business man try another tack. Let him make a protest. Let him interest others to do the same, and create an atmosphere against such preaching. Let them withhold their contributions and especially from the schools, secular and sacred, turning out such men. Let them invest their money where the Bible has its proper place, and ere long their arguments will bear fruit.

Moody Bible Institute Monthly

IV

But what about this business man himself? Why his inconsistency? How can he harmonize his knowledge of the Bible, his church experience, the many true messages he has heard offsetting the false ones, his Christian associations, and his testimony to his Christian wife—how can he harmonize these things with the withholding of his confession of Christ?

The clergymen he criticizes may in some instances know no better, but is not he himself open to the more serious reflection in Christ's comment on them that sit in Moses' seat, "they say, and do not"? Has Paul such a man in mind

when challenging the Jew, "Thou therefore which teachest another, teachest thou not thyself?"

All these years it has been a trial to this business man to be in the society of these preachers who, in his judgment, ought to be somewhere else. We sympathize with him sincerely, but what if it be true that his own rejection of Jesus Christ shall fix his lot with them forever? It is for him to know that a failure to openly confess Christ is the same as to reject Him.

But if he be unmoved by an appeal to the deepest interests of his own soul, if that has no value in his eyes, is not

something due to the other class of preachers, to the Christian friends he respects, and to the wife he loves? For their sakes should he not manfully and unselfishly throw in his lot with them, and before the world of angels and of men declare, with Ruth: "Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God"?

When he does this, his influence over the false preachers will be multiplied many fold, and his encouragement to the true will be correspondingly increased.

We affectionately appeal to him to do this.

The League of Nations and the Danger of Federation

By Rev. James M. Gray, D. D.

I

WE HAVE been asked to express ourselves on the League of Nations now that it has become a national issue, and we believe it may be done without the charge of politics or partisanship because of the deep and serious import of the subject, and also because both the great parties have come out in favor of reservations in one way or another. Even the Democrats, with all their desire to honor their great leader, President Wilson, will permit reservations for the purpose "of making clearer or more specific the obligations of the United States."

For our own part, however, while admiring the statesmanship exhibited in the reservations adopted at the last session of the Senate by the united action of representatives of both parties, nevertheless we prefer the position of the "irreconcilables" as the safer and more consistent; for we can not divest ourselves of the fear that the League, in almost any form, spells war rather than peace. In other words, we believe with them, that it is almost certain to produce the very injustice, hostility and controversy among the nations which it proposes to prevent. Our knowledge of human nature and our acquaintance with history leads us to believe this, without speaking of the Bible.

For this cause it was that, some time ago, we did the strange thing for us, of advocating what is called universal military training. Convinced as we are that the League, with or without reservations, is almost certain to be adopted by this country, and that thus sooner or later we shall "enter the maelstrom of European and Asiatic politics and become a part of the cynical imperialism of the old world," we look for a wholesale butchery of our young men and the loss of untold treasure, unless we are better prepared for war than has been the case hitherto.

II

Aside from that, however, what we

now wish to express is this, that all the holy prophets, including our Lord Himself, leave us in no doubt that wars shall continue during the whole of this dispensation and grow fiercer and more terrible as its end approaches. Neither do they leave us in doubt that a league of nations of some sort is yet to come. That the present League is the predicted one would be too much to say, but it is significant that the nations of the old world which are combined in this are those to be combined in that, while some that are omitted from this, Germany and Russia for example, are also to be omitted from that. Is it any wonder therefore, that we are loath to see our nation entangled in it?

But will the United States be selfish if she stands aloof from the League and if she continues as heretofore, to live her own life in her own way? Will she "break the heart of the world" if she does this?

God forbid. Nations as well as individuals have duties one to another, to humanity and to civilization, and the United States has never failed to recognize or act upon that principle. Did not her power in the late war lie in this, that she was free to arise when the crisis came, and to throw her great influence on the side of the right as she saw it at the time? Will she be less altruistic and less heroic in the future than in the past?

The prophetic earth, or that part of the world on which for the most part the prophecies of the Bible focus, are the nations of the old Roman Empire, those that are grouped around the Mediterranean. These are the nations of the predicted league, the league of prophecy at whose head the Antichrist will yet appear; and these are those yet to be federated, and to be gathered to the war of the great day of God Almighty (Rev. 16: 14).

We love our nation as the prophet Jeremiah loved Judah, though we have not as deep a reason; and we plead with her, her legislators and executives, as

he pleaded with Judah, her kings, her princes, her priests and her people, to obey God and listen to His Word that we may be spared the calamities that are approaching.

We do not ask our nation to stand aloof and ignore the appeal of need, but we ask her to refrain from entering into partnership with nations over whose head the sword of divine justice is impending, that she be not a partaker of their sins.

III

While engaged in writing this there came into our hands a pamphlet by Rev. D. M. Pantton, of Norwich, England, with the startling statement, as true as startling, that "one word holds in it more of terror to the well-taught child of God than any other in the world today—Federation."

Federation, he truly says, involves the certain return of persecution. While the world is divided as it is, religious toleration is comparatively safe, for no law can be devised which, crushing one group of citizens, may not sooner or later be turned to crush another group. But let the nations of the world become one, and their hatred of the true religion, the gospel of Christ, will no longer be restrained. Laws may then be made "which will endanger no one but the isolated child of God."

And federation, as he further says, is now the universal passion of mankind, resting as it does on a trust in human nature, fallen human nature, unregenerate man; as if, to quote the great apostle of agnosticism, Herbert Spencer, "well working institutions could ever be made out of an ill working humanity!"

There are federations in commerce, industry and labor, and more latterly in religion, all of which are making for the grand "parliament of man, the federation of the world," of which Tennyson sang, and against which Holy Writ has warned us almost from the beginning.

Of one of these, the Interchurch World Movement, the *Manufacturers' Record*, of July 8, said, that had it accomplished

its objectives, "there would have been established an ecclesiastical autocracy greater than the world has ever known."

Thus far it has failed of that accomplishment, but it is an offspring of, or at least is closely related to, the Federal Council of the Churches of Christ in America, which is not wholly without a tendency in the same direction.

Godly and able men are in that Council, it has done good work, and it has to a great extent the imprimatur of the denominations generally, but the modernists within it are in the saddle, if we mistake not, and their pull is away from orthodoxy on the one hand, and towards a social order on the other, which, in the judgment of not a few, does not make for the well-being either of the church or the nation.

A menace of the Federal Council lies in its intrusion as an organization into the affairs of government, and into the tense and sensitive relations of employers and employees, neither of which are its methods winning to the gospel, and in its disposition to trade upon a power and an authority it is supposed to possess, which is more on paper, or in name, than in fact and reality.

Its message to President Wilson and the Council of the League of Nations at Paris is in point. "Representing thirty-one evangelical denominations with more than twenty million communicants and a constituency of not less than thirty-five millions (the Council) earnestly protests, etc." The object of the protest may have been commendable enough, but for a small committee of men somewhere to take it upon themselves thus to speak for thirty-five millions, without the particular knowledge and consent of those millions, makes one think of the words in Genesis 11:6, "Behold the people is one . . . and this they begin to do; and now nothing will be restrained from them which they have imagined to do."

Last March the representatives of the Chicago Church Federation appeared before the Constitutional Convention of Illinois to insist upon the compulsory reading of the Bible in the public schools, which most of us would like to see. But the newspapers reported that they mixed up with it one of the most acute political questions of the convention, namely, the limiting of Chicago's representation in the legislature.

This seems to be an infringement of the Church upon the prerogatives of the State, and is playing into the hands of the papacy, which will not be slow to follow up the advantage of the precedent.

Indeed, the Federation of Protestantism, which is something quite different from that "unity of the Spirit" which Christians are to endeavor to keep, is a great step in the direction of that ecclesiastical system which will include both Catholics and Protestants at the end of the age.

There are those who make light of such a forecast, but it is, we believe, the teaching of the Word of God. As an adumbration of it, it might be mentioned

that a former president of the Northern Baptist Convention described the church of the future as holding within its fellowship Jew and Gentile, Protestant and Catholic, Trinitarian and Unitarian, Ritualist and Evangelical. "Even the reverent agnostic will not be barred out of such a church," said he, "and I have seen so-called atheists who would not hurt that spiritual fellowship."

We agree with him. Satan will be at home in that society, and just such a

religious monster as he describes is scheduled to appear ere long.

But when it comes it will be "drunk with the blood of the saints and the blood of the martyrs of Jesus" (Rev. 17:6).

"They trod beneath them every threat of man,

And came victorious all torments through;

The iron hooks that piece-meal tore their flesh

Could not their souls subdue."

A Question of Interpretation

By Rev. James H. Thayer, Th. D., North Augusta, S. C.

The author enclosed this in a letter asking a personal comment, but we considered it sufficiently interesting and valuable to give it to our readers with his permission. Criticisms may be sent to him directly. As for ourselves, we think his opinion of both passages may be right, though we confess to vacillation upon them.

The same author sent us the beautiful verses which follow, and which we publish with the "question of interpretation" though they are not otherwise related to it.—Editors.

To the Editor of *Moody Bible Institute Monthly*:

I am writing to make two possible interpretations and ask you to give me a criticism of them.

Most premillennial scholars divide the parousia of Christ into two parts—the "rapture" and the "revelation." Between these parts comes the missing week of Daniel, the great tribulation.

Now the same period is contained between Revelation 4:1 and 19:1-20:3. Generally speaking this section of the apocalypse covers the seventieth week of Daniel, the great tribulation.

Furthermore the rapture differs from the revelation in at least one particular, if no more—Christ does not come to the earth.

Here then is the interpretation that I suggest: In the Revelation account the tribulation opens with a rider on a white horse, and closes with one on a white horse. As to the identity of the second rider no one has any doubts. But the rider of the first seal has received many interpretations. The one which I suggest is this: The first rider is Christ coming at the rapture, the second rider is Christ coming at the revelation.

In favor of this I submit the following:

1. The rider of the first seal opens the tribulation—the rapture does the same.

2. The rider of the first seal does not come to the earth—neither does Christ at the rapture.

3. The close parallel between the Revelation account, and the charts, usually used to illustrate the parousia.

4. The Greek of the account of the rider in the first seal: He comes forth conquering (present participle), and in order that he may conquer (aorist subjunctive).

There may be reasons against this interpretation, but at least it seems to me to be a valid one, and less open to objection than many that are advanced.

The second interpretation is this: In Revelation 20:4 we read, "And I saw thrones and they sat upon them." Scholars have been puzzled not a little to find reference to the "they." Is it not to be found in 19:14? This, taken in connection with the words "reign with Christ," would seem to supply all that is necessary.

Thanking you for the trouble which you may take with this, and with appreciation for your criticism, I am,

Fraternally, * * *

I Want To Be A Tither

By Rev. J. D. Kempster, Lyndon, Ill.

I want to be a tither
And please my gracious Lord,
I want to be a tither
And follow out His Word.
I want to be a tither
And start it with a tenth
And as the Lord doth prosper
To go to any length.

I want to be a tither
And ever play the man,
And freely tell to others
This blessed Scripture plan.
That whatso'er our income
From factory, mine, or sod
That we should act as stewards
And hold it as for God.

I'm going to be a tither
For I can plainly see
That systematic giving
Is just the thing for me
Of all the modes of giving
This surely is the best,
Giving God His lawful tithe
And leave to Him the rest.

Moody Bible Institute Monthly

The Holy Spirit, the Solution of the Supreme Problem in Christianity

An Exposition of Romans 8:1-11

By Rev. W. H. Griffith Thomas, D. D.

(Given at a Sunday afternoon service in the Auditorium of The Moody Bible Institute. Stenographically reported, but not revised by the author.—Editors.)

THE return of the day on which the Christian Church is reminded of the first day of Pentecost, when the Holy Spirit came down, is a fresh reminder of what is the supreme problem in Christianity.

It is likely that this question does not occur to many people, and yet there is not the slightest doubt that Whitsunday brings before us a problem connected with Christianity that is in some respects the most difficult, and one that does not come into our lives in any other way.

I

This is the problem: How can one Person who lived for a short time in a little country called Palestine, nineteen hundred years ago, be the religious force for the whole world? How are we to relate what they call the Jesus of history with the universal experience of today?

Palestine is a long way from Chicago, and the first century is a long time from the twentieth. How can what happened in Palestine, nineteen hundred years ago, affect you and me here this afternoon?

Men are trying to explain it along one or other of three lines.

1. They say, "What we need is to get back to the Christ of the Gospels. We need to study the Gospels over again, and come to know all that we possibly can about Jesus Christ's earthly life, what He was, what He said, what He did, everything about Him." "Back to Christ," is what they have been saying for probably thirty years.

Now that is very important. There is not the slightest doubt that you and I ought to know all that we can about the Gospels and about Jesus Christ. But when we have done that, do you not see that it only gives us Jesus Christ in the past? And however good a historic personage may be, we only think of him as a person of history; and the past is no real power for you and me today. You and I might know all about Jesus Christ and be able to answer any questions that people may ask from Matthew 1 to John 21, and yet our knowledge of Jesus Christ in the past would not really be a power in our life today.

2. Well, there are people who see that, and who put it aside, and say, "That is very interesting, but it does not work." And so what they add is this, "Never mind who He was, but get hold of the truths that He taught. Get hold of the ideas, and let these be so great a power in your lives that everything else will be satisfactory."

That also is interesting and important.

It is essential that you and I should know all that we can about the ideas of Jesus Christ. But ideas by themselves will not save a man. Ideas may be very good for philosophers, but they are not very good for sinners. And the real question is not ideas for the intellect, but something for the heart that will uplift the life. The disciples of Jesus Christ were with Him for three years, and they knew all about the ideas that were worth knowing; and yet we know what kind of men they were when Jesus Christ died on the cross. The ideas had not counted for very much.

Emerson once said, "Young man, hitch your wagon to a star!" That is lovely, is it not? But there's the star, and here is my wagon, and how are they to be hitched? It is the hitching that is the trouble, because the star is far above me. And the ideas of Jesus Christ, when He says, "Thou shalt be perfect," and a number of other things that He says are so far above me, that ideas by themselves are practically useless, however beautiful.

If you took me to your picture gallery tomorrow, and put me before a great painting, and gave me an easel, and paints and brushes, and said, "Now reproduce that painting," I could not do it to save my life. It would baffle me, mock me, be beyond my power, so that you see the idea of that painting may be beautiful, but it is no good to me.

3. People see that also, and they say it will not do, adding, "What we need is experience. It does not matter about Jesus Christ, or His life, or His ideas. We want in our own lives a personal experience, and an experience will settle everything."

Well, you and I should have a real experience, but an experience that does not rest on something is not worth very much. I may have a delightful experience in my heart, but it may be due to my state of health. I may have the very opposite experience tomorrow, and that again may be dependent upon my health. You want an experience that rests upon facts. People are getting to find out that you can not get an experience that is worth anything unless it rests upon fact.

Let me use this illustration. I suppose this Auditorium in the winter is warmed by a furnace. But suppose the engineer lets the fire go out. It will be warm for some time afterward, but it will get cold if the furnace is not lit again.

So our experience will last for a while, but unless it is supplied with facts it will not last.

So you see these three solutions do not satisfy our question. Back to Christ is important, but not entirely all we need. The ideas of Jesus Christ are important, but we need more than ideas because we are sinners. Experience is important, but experience must rest upon fact.

II

Now what is the explanation? There is only one. The only way in which this problem is solved is by the Holy Spirit, who was given on the day of Pentecost.

And notice this, that Christianity is the only religion that has the Holy Spirit. That is the unique fact and factor in Christianity. Other religions have their sacred books, we have our sacred Book. Other religions have their founders, we have our Founder, Jesus Christ. Other religions have their philosophies, we have ours. Other religions have their morality of a sort, and we have ours. But not one of the other religions has the Holy Spirit, and that is the unique feature in Christianity, so much so that a well known man sometime ago said, that the most important question in modern days is whether there be a Holy Spirit!

In order that we may see this more definitely, I want to sum up what I have said by telling you a little experience. Some years ago I had the enjoyment of spending a holiday in Normandy. I met a very delightful French pastor, and as he knew English very well we had some interesting conversations.

He said, "A friend of mine, who was a college mate and is now a pastor, and I, have a real difficulty."

I asked, "What is that difficulty?"

"Well," he said, "You know in Paris in our theological seminary there are scholarly men who have been studying the Gospels for years, and they are not yet certain that Jesus Christ ever existed; I have some uneducated people in my parish who have an experience of Jesus Christ and are perfectly certain that He exists. How do you account for the fact that those clever men are not sure He ever lived, and these persons are perfectly certain of it?"

I asked, "Do you think it is due to the fact of the Holy Spirit?"

He said, "How can that be? The Holy Spirit does not witness to these people that Jesus Christ was born in Bethlehem, lived in Capernaum, and died in Jerusalem."

"No," I replied, "He does not. But He is called the Spirit of truth, and the fact that He does witness to Jesus Christ and does not witness to Aristotle, and

Plato and Socrates, is at least a presumption that Jesus Christ is true."

"I never thought of that," he said. "I will talk it over with my friend."

About a year afterwards I had occasion to write a little book, and when it came to the last chapter on how Christ can be the religious force for the whole world, I put in this incident telling the story of what I have now told you, of course without mentioning any name. And when the book was published I sent a copy to my French friend, and called his attention to that page, feeling sure that he would remember it.

In due course a letter came back thanking me for the book, and saying, "My friend and I are perfectly certain you are right: it is the Holy Spirit."

Thus it is the Holy Spirit who links us today with Jesus Christ. And it is along the line of this eighth chapter of Paul's epistle to the Romans, especially the earlier verses, that I want to show you what the Holy Spirit does in relation to Jesus Christ, because more than in any other one chapter of the New Testament this tells us about the Holy Spirit.

III

1. The first thing the Holy Spirit does is found in the first verse. First of all, *we get the removal of the condemnation of sin* through the death of Jesus Christ: "There is therefore now no condemnation to them which are in Christ Jesus." That is how the Christian life starts, with the removal of condemnation. "He that believeth on Jesus Christ is not condemned"—or "judged." "This is the condemnation, that light has come into the world, and men loved darkness rather than the light, because their deeds are evil." And when Jesus Christ died on the cross, He died for the purpose of putting away our condemnation, so that according to this verse, "there is therefore now no condemnation to them that are in Christ Jesus."

It is interesting to notice that if you look back you will find this is the thought of chapter five of Romans. Chapter five tells us that we are justified by faith, we are reconciled, we are saved, we are kept, all because of what Jesus Christ did for us. "There is therefore now no condemnation."

2. Then the second thing that Jesus Christ does for us, and the Holy Spirit makes real to us, is this: *He breaks the bondage of sin* also by the death of Christ, "for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." First, the Lord removes the condemnation, and then He breaks the power, because it wouldn't be any gospel for a man to know that all his past life were settled if he were not at the same time told something whereby his present life were settled. That is the meaning of Charles Wesley's hymn, "He breaks the power of cancelled sin."

When we accept the Lord Jesus Christ as our Saviour, the chains fall off and we are set free.

Now again, the interesting point is that

this is chapter six of Romans. So if you want to know what this second verse means, read chapter six, and you will find that there is the thought of union with Christ in his death, which sets us free to serve a new Master, and we are free from bondage.

3. Then comes the third thing in verse three: *He overcomes our weakness*, "for what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

The word "law" here, or rather the idea of law, means our own effort, and it means what we could not do by our own effort, God did in Jesus Christ. And this gives us the idea of weakness being overcome by the Lord Jesus Christ.

It is interesting to notice that this is chapter seven of Romans. Romans, chapter seven, is concerned with one thought all through, "How can I be holy by my own effort?"

The Holy Spirit is not mentioned once in the seventh chapter. From beginning to end it is I, I, I, I, I, over thirty times, the Holy Spirit not to be found even once.

So here is the man who is trying to be good and holy by his own effort, and he cannot do it, and this is the secret of it: "for what the law could not do," that is, what our own effort could not do, "in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

4. The fourth thing is this: *The Lord by His Spirit prevents failure*, "that the righteousness of the law might be fulfilled in us," that is to say, the very thing we could not do in our own strength we are able to do, "who walk not after the flesh but after the Spirit." And that verse looks all through chapter eight, and is concerned with the Spirit of God.

I have dwelt upon these four verses because I think they contain the very heart of Christian holiness. Verse one looks back on chapter five; verse two on chapter six; verse three on chapter seven; verse four looks forward over chapter eight—no condemnation, no bondage, no weakness, and no failure. As some one has said in connection with this chapter, it commences with "no condemnation," it ends with "no separation," and in between "no defeat."

IV

I ask you to notice for the rest of my time that in verses five to eleven we have three aspects of the Holy Spirit's work, which guarantee that there will be no failure, as I have mentioned in connection with verse four.

1. The first thing is this: you notice in verses five, six and seven, there is a reference to the "minding of the Spirit." And the word "mind" there means the inward bent, the tendency of the inner life.

We are told clearly in verses five and six as well as seven, that there are two

inward tendencies: there is the tendency of the flesh, and there is the tendency of the Spirit. The tendency of the flesh is towards death, and the tendency of the Spirit is towards life and peace.

We often talk about the bent of a man's life, and the word that is translated here, "mind," is not merely the intellect, but it includes the three things that modern people tell us are included in personality.

Some one asked me not long ago, "What is a personality?" A personality has three things,—mind, emotion and will; and that is the meaning of the word "bent" or "mind" here. It means that our mind, our intellect is that way, the minding of the Spirit; our emotions are that way, and our will is that way.

Of course you realize the solemn fact that in every Christian there are two tendencies. This has nothing to do with the unconverted, but those who are converted. It is possible for the converted to have a bent towards the flesh; and the expression "carnally minded" means the bent of the flesh. When we give ourselves to the Lord, and we take Him as our Lord and victory, that does not mean that our flesh is removed; the bent of the flesh is still there.

"If we say that we have no sin, we deceive ourselves," but we do not deceive other people. And, therefore, when it says here "to be carnally minded," it means that there is still in the Christian a tendency which if allowed to have the dominating power will go towards death, that is, spiritual separation from everything that is worthy of being called life.

But if, on the other hand, we allow the Holy Spirit to dominate our lives, the minding of the Spirit will be life and peace. Our thoughts and our emotions and our wills will all be in that direction.

It is a curious thing, but some people are led astray by their experience at this point, for they think that when Jesus Christ comes into their life that they will lose their own personality and take His instead. Nothing could be more mistaken, and I will say nothing could be more perilous than to think that when Jesus Christ comes into our life He takes the place of our personality.

Not at all. "I live, yet not I, but Christ liveth in me" (Gal. 2: 20). There is the "Christ," and there is the "me," and they are both there. It is absolutely impossible for Jesus Christ to take the place of my personality, for otherwise I should not be responsible.

Otherwise, if Jesus Christ takes my personality, why everything I think, and say, and do, can be attributed to Him, which would be a very serious matter if I did something that was wrong; because if I said, or felt, or thought, or did something that was wrong, after I had surrendered to Christ, and believed that Christ had taken my personality, it would therefore be attributing that which was wrong to Jesus Christ; and our own hearts tell us that is absolutely impossible.

There is no real contradiction here if

we keep in view the fact that when we surrender to Jesus Christ He enters into our life, and takes possession of us, and we are to obey Him; but He never destroys our personality, and it is for us just to obey the Lord Jesus Christ and let Him be supreme in everything.

That is the meaning here of the "bent," the "minding of the Spirit," the whole tendency of the inner nature. Our thoughts are to be in that direction, our feelings in that direction, our wills in that direction.

2. Then the second thing is the indwelling of the Spirit. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

There is the indwelling of the Holy Spirit. And, dear friends, I want to say that that is a fact, not a feeling. You and I may not be conscious this moment that the Holy Ghost is in us, but whether we are conscious of it or not, He is there if we belong to Jesus Christ.

We are inclined, I think, to dwell too much upon our own experience, and think if we are in some state of emotion everything is right, and if not, everything is wrong.

Not at all. It is very likely that we are much better without the state of emotion than with it, if only we knew everything. The great thing is to remain in the region of facts; and this is a fact: the Holy Ghost is dwelling within us if we belong to Jesus Christ. And it would be worth while our sitting down in our room without feelings or emotions, and saying, "Lord, I believe that Thy Holy Spirit is in me now." And that is true of every Christian. Christ, by His Spirit is dwelling in you, the Spirit of God dwelling in you.

3. The third thing is that we have here the quickening of the Spirit. Verses ten and eleven, "the body is dead because of sin; but the Spirit is life because of righteousness." There should not be a capital "s" there, because it refers to *our* spirit.

But now comes the Holy Spirit in verse eleven, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." That refers to the future, not to the present. It does not refer to any quickening of the body now, for that is not what the word means. The word "quicken" means to make alive, and it promises that at the resurrection there shall be resurrection bodies by that Holy Spirit who is now dwelling in us.

And so we have these three things,—the minding of the Spirit, the indwelling of the Spirit, and the quickening, or making alive, by the Spirit hereafter.

Now you notice that in verse two we had the words "the law of sin and death," and from verses three to nine we have the law of sin, and verses ten and eleven the law of death. The Holy Ghost deals with the law of sin and with the law of death, and for the present, as well as the past and future, the Holy Ghost

makes us and keeps us wholly what Christ intends us to be.

Do you not see, dear friends, "if any man have not the Spirit of Christ, he is none of his"?

That is all there is to it,—you may have knowledge,—you may know your Bible from cover to cover,—you may be thoroughly orthodox,—you may have influence,—you may have position,—anything you like, but the one thing that is essential is found here: "if any man have not the Spirit of Christ, he is none of his."

And the supreme question this afternoon for you and me is this, "Have I the Spirit of God, the Spirit of Christ?"

And if not, then comes the question, "How can I have Him?" And the answer is, by faith. Galatians, chapter three, "that we might receive the promise of the Spirit by faith."

Faith is the opening of the door to allow the Holy Spirit to come in; faith is taking Christ at His Word and allowing Him to be our Lord and Master; faith allows the Holy Spirit to reveal Christ to our souls, and everything in connec-

tion with Jesus Christ is made real to us by the Spirit if only we are willing to allow Him to enter into every part of our nature.

You know that in the large hotels the manager has what is called a "master key." Every guest has his or her own key for his or her own room, but the manager has a key which he can use to enter into any room at any time, and not a single room can be shut up from the one who has that master key.

Has Jesus Christ the master key of our life? Is there any room locked up against Him? Is there anything in our intellectual life, our moral life, our social life, is there anything whatever that teaches us that Jesus Christ does not rule?

The Lord reigns in heaven, and the Holy Spirit must rule on earth in our hearts. And if you and I are willing now to allow, by faith, the door to be entered, the Holy Ghost will come in to take full possession of every part, and we shall have the Spirit of Christ, and in that Spirit pardon, power, peace, purity and progress to the glory of God's Holy name.

The Faith That Saves

By Rev. Grant Stroh, The Moody Bible Institute, Chicago

SOME truths are so subtle as to defy analysis. Other truths are so big that only by analyzing them can we appreciate their immensity. Faith is one of the latter. A consideration of its many-sidedness will enable us better to understand its nature and importance. First of all, let it be clearly understood that saving faith is an act of the whole man. Faith is the combined and culminating act of the intellect, emotions, and will. In order to believe we must first have some knowledge of the facts. These facts kindle desire, and desire terminates in the will to do. Every act of faith embraces these three steps. The omission of any one falls short of being an act of faith.

I. A THEOLOGICAL DEFINITION

Theology has to do primarily with God. Man's relation to God was originally one of dependence, trust and obedience. Sin entered into the world and destroyed this original condition. Sin is a spirit of independence of God, a spirit of distrust and rebellion. The problem of man underlying all of our problems is the problem of sin. How to restore the relation and regain what man lost through disobeying God's will and the choosing of his own will is the most serious consideration to which man can devote himself. When the problem of sin is solved the solution of all other problems will be simple in comparison. This truth holds good for the individual for the nation, and for the world.

God has a plan whereby what man lost through sin may be not only regained but improved upon. The first step in

this plan is to re-establish confidence in God. Doubt must give place to faith. Without faith it is impossible to please God, or to return to God. In order that man might be turned from sin to God, God took upon Himself the form of man and gave that marvelous proof of his love in the Cross of Jesus Christ. Responding to this evidence of God's love for us our faith seeks again its home in God. Without this return through faith we are still enemies and aliens.

Faith in respect to God involves two mighty opposites, sin and salvation. Sin is separation and alienation from God; salvation is return and fellowship. Faith is the royal highway from one extreme to the other.

The faith that saves is not an abstract principle. Faith saves because it centers in a person. The only way to God is through Christ. God was in Christ as the world's Reconciler. When faith lays hold upon Christ in that moment we return to God. In Christ also we know the blessedness of fellowship with God. Union with Christ is union with God. Faith in Christ removes all barriers between man and God.

Theologically, saving faith is the decision to return to God by way of the Cross of Jesus Christ who bore our sins that we might be reconciled to God and in whom we have fellowship with God.

II. A SOCIOLOGICAL DEFINITION

Sociology deals with the relation of men to one another, particularly in groups and classes. It seeks to better conditions and promote the welfare of men. Its problems are often complex and confusing. The industries of modern

life are throwing certain groups together while alienating others. Opportunities for riches such as never before existed have quickened the greed of man. The material successes of individuals and of big corporations and combinations of capital have served to arouse the suspicion and class hatred of the masses. Men and nations seem to be drifting apart. The brotherhood of man is widely preached but narrowly practiced.

Men do not love one another. The reason is that men have yet to learn that God's way of dealing with social problems is the best way and that His solution is the only solution. God works from within outwardly. The principles of Christianity and of brotherhood will never be generally practiced before men are actuated by divine impulses and love.

The second law of Christ is to love our neighbors as ourselves. This is the only real solution of sociological problems, but this can never be done before supreme love for God fills men's hearts to overflowing. God's first commandment must come first. The second will not work if put first. God's order is the saving order of society. If men would only love God, it would be easier for them to love one another. Then the problems of society would quickly find their solution. The sociology that does not put God first is as certain of failure as the sociology that leaves God out. Only by faith in God is it possible to put Him first.

The true basis of love is faith. How can we love those in whom we have lost faith? A child cannot have the same affection for a parent who has deceived it. No love can exist between employer and employee except upon the basis of mutual faith. This principle applies to all industrial, social, and national relationships.

Faith is so essentially a part of our being that everything related to our life is a matter of faith. Should unbelief, instead of faith, prevail in the world stagnation and death would speedily follow in the business, social, and political spheres of life. Chaos and death would reign instead of order and life. All of which is saying that faith is the most constructive force in all human relationships; that faith is the architect and builder of all that is good in society.

Sociologically, saving faith is the response of the heart to the love of God in such a manner that it establishes right relations both to Him and to our fellow-men.

III. A BIOLOGICAL DEFINITION

The term most frequently used in Scripture to portray salvation is the term "life." Sin is death but salvation is life. This life is in and through Jesus Christ. In Him was life. He came that men might have life. He declared that He gave unto His followers eternal life; that if any one should believe on Him he would not see death; that any one who believed on Him

had already passed out of death into life.

The term "life" is not a mere figure of speech but a reality. Life is a fact. Salvation as life is a fact of personal and present experience. They who believe on Christ are new creatures. The creative power of God becomes operative in us whenever we believe on the Lord Jesus Christ. He referred to this life as a new birth, a birth from above, a supernatural and divine thing.

This new life is spoken of as a gift; but it is not a thing apart from the Giver. Life is imparted because of the presence of the Giver. He that has the Son has life, even eternal life, which is in Christ Jesus, and we get Christ and life by believing on Him. Life is through faith. Faith is the human instrument. Believing Satan brought death into the world; but believing Christ brings renewed and larger life to the stricken souls of men. Faith not only appropriates, faith assimilates. By faith the soul lays hold of Christ in such a manner that His life becomes our life.

By exercising faith towards Christ, we have newness of life, and by the continued exercise of faith we are constantly nourished and strengthened and have growth in Christ, as the branch draws its life from the vine.

Biologically, saving faith is that power of the soul by which we receive Christ as the Giver of life and by which we assimilate Him as the Bread of life.

IV. A PSYCHOLOGICAL DEFINITION

One of the most popular studies of the day is that of psychology. It is a study of the character and operations of the soul. Such a study involves the looking in upon ourselves. It is an attempt to discover the unseen and secret processes of the soul which are often elusive and undiscoverable.

Faith appropriates either the best or the worst and transforms the soul into that which it appropriates. That which we believe in we tend to become.

Faith has to do with the whole man, not with the intellect only. By appropriating Christ as Saviour, faith clarifies the reason, purifies the affections and energizes the will. Faith makes full salvation possible. Only by faith can the soul come into contact with God.

Religion has to do first of all with the soul and its needs. Faith is the only faculty of the soul through which God can reveal Himself and impart His life. Unbelief shuts the door of the soul even to God. Faith operates deep down in the center of our being and presides over and directs all of the workings of the soul. Unless faith responds to God the soul can never experience His life.

Psychologically, saving faith is that faculty of the soul which receives Jesus Christ as Saviour and hourly appropriates Him for all of the soul's needs.

V. A PHILOSOPHICAL DEFINITION

Why faith? Why does the Bible have so much to say about faith? Why does God insist upon our exercising faith in

Him? The answers to such questions fall within the realm of philosophy. They call for the giving of reasons.

The first reason why faith saves, in the Bible sense, is because faith saves in every other sphere of life. Even a drowning man will cling only to that in which he has some faith. A man dying of some dread disease will consent to take only the remedy that he has faith in. In a broader and more general sense faith saves men socially, industrially, and politically.

All of the business transactions of the world are based upon faith. Panic seizes men just so soon as they lose all faith in the stability of the markets, of the government, of the banks, or lose faith in one another. We could not start a business or continue to conduct a business except upon the basis of faith.

All men exercise faith continually though sometimes waveringly. Faith is instinctive, but faith is also reasonable. All men, rich and poor, highly educated or the most ignorant, hourly live by faith. Faith is the most elemental and universal force and factor of our being. Therefore God in His unfailing wisdom chose faith as the instrument of salvation.

Faith is the molding force at the center of our innermost being to make us what we ought to be. When we live at our best we permit to come into our hearts only what faith approves. Everything else is shut out. Faith is thus a philosophical necessity in the realm of religion.

Faith in an ideal awakens aspirations for its attainment. The painter, the musician, the sculptor, all by faith strive to realize their ideals. Social and political reformers behold ideal conditions and by faith strive to produce them. Without faith no human progress or betterment could obtain. Men of faith are men of vision and men of action. Achievement and attainment are merely the culminating points of a series of acts of faith.

When God determined that men should be saved by faith He did the most reasonable thing that He could do, for in no other way was it possible for Him to enter, abide within us, and re-create us. The reason is that since faith has the power of assimilation it also has the power of transformation. Laying hold upon Christ by faith we are transformed into His image by His Spirit dwelling within us.

The life that most wonderfully quickens the deepest aspirations of men is the life of Jesus Christ. The uplift of that life and character infinitely surpasses that of any other person who has ever lived. It is because no other life so quickens our faith. Christ's life unbares our life, showing us in comparison with Him our own shortcomings and sinfulness, while holding out to us the hope of an approximate attainment. Such perfection of character, combined with such proof of love for us and power to work in our behalf, quickens us as nothing else is capable

of doing. There is a profound philosophy in the faith that saves, when that faith is focused upon the person of Jesus Christ.

Philosophically, saving faith is the in-

telligent directing of our souls to Jesus Christ as our Saviour and ideal, in whom believing, we are renewed and then transformed into His image from faith unto faith.

The Church of Jesus Christ

By Frank Robert Filek

The author of this article was a Bohemian boy nineteen years of age. The article was written shortly before his death, April 12, 1920. He was a member of the Fourth Congregational Church of Oak Park (Chicago), and was a student of The Moody Bible Institute at the time of his death. He was preparing for the gospel ministry, was deeply spiritual, of an inquiring turn of mind, and eminently sane in his religious life, and ready always to give a reason for the faith that was in him. During the entire period of his student life, the Correspondence Department of the Institute was on his heart, and scores of times at the Saturday morning prayer service his petition ascended for that department of the Institute. Who can say that his prayers did not have a very prominent part in the great success of that work?

The inspiration to the writing of this article was an address of a prominent layman of Chicago before the author's own church entitled, "The Church of the Open Mind," and so horrified him that he secured an outline of the address. This article is the only contribution of the kind by the boy of foreign speaking parents to the truth of Jesus Christ, and its force cannot be gainsaid.—Editors.

MAN is incurably religious. Evidence supports this fact, the manifold religions of the world speaking very loudly. Whether a man be a Hindu, a Confucianist, a Buddhist, a Mohammedan, a Pagan, a Unitarian, a Papist, a Humanitarian, or a Christian, he has a religion.

This inborn religious instinct has been a problem to many philosophers, but only one satisfactory solution exists, namely: that man is a personality requiring communion with a personality greater than himself, the true and living God. Man was so created, capable of having communion, and indeed, did commune with God. "And they heard the voice of Jehovah Elohim walking in the garden in the cool of the day" (Gen. 3:8); "Enoch walked with God, and he was not; for God took him" (Gen. 5:22).

But it will be seen in a study of the early chapters of Genesis, the book of beginnings, that this communion was broken by sin, and that man in his endeavor to commune with the Infinite made for himself gods like unto corruptible man, four-footed beasts, birds of the air, and creeping things, which can never satisfy the yearnings of the human heart.

Cravings of the Inward Man

It is only the self-revealing God who is able to satisfy the craving of the inner man. It is only as a man drinks of the water of life that full and complete satisfaction is reached. Our Master, the great Teacher, well said, "He that drinketh of the water of life that I shall give him shall never thirst."

Having given this precious water of life to his disciples, the Lord and Saviour Jesus Christ commanded them to "go into all the world and preach the gospel to every creature." On the day of Pentecost, an organism was born by the will of God, the special ministry of which was to carry out the last command of the Lord. It was on this day that the disciples saw the real significance of this command, and they immediately set

about to obey not only its letter, but its spirit as well. The result of their work is seen in the countless millions who have been saved through the gospel they preached, since that day up to the present.

However, though the numbers run high, we can see very clearly that a greater number by far have gone to endless perdition, because of failure on the part of the successors of the apostles to proclaim the good news of full and free communion with the highest personality who alone is able to quench the unspeakable thirst of the psychical man.

How many thousands there are in our American cities who have never heard the name of Jesus Christ except in profanity, let alone the countless millions in the wilds of Africa, the jungles of India, and in other pagan portions of the world! How the church has failed to reach all classes of people with the gospel of Christ which is the power of God unto salvation! Why is it? Is it not because of her failure to see that the gospel is universal in its application, and because of her failure to inscribe above her door posts the words, "Whosoever will let him come and partake of the water of life freely" (Rev. 22:17)?

High Standards Dropped

Examining the church of today, it will be seen that another of its great failures has been that of dropping the high standards of the apostolic church as regards church membership. In the record by the Hellenist Luke, we find that God added to the church daily such as were being saved (Acts 2:47). How many there are in the organized denominational churches of today who have never had a vision of the God-man, Jesus Christ! How many have joined the church without knowing that Jesus Christ alone has power to lift man up to the plane which God has for him! How many have come into the organized church on request of the pastor without vital connection with God through Christ! In my own personal experience

I remember a pastor requesting me to join the church before I knew Jesus Christ as my personal Saviour. I had been a faithful member of the Sunday-school, it is true, but that did not warrant his taking for granted that I was ready for church membership. I know that my case is not exceptional. Among my acquaintances are a number who were taken into the church before having had any vital contact with Christ. It is no wonder that with such laxity prevailing that so many have come in as wolves in the sheepfold and are trying to undermine the very foundations of the faith once for all delivered unto the saints.

Beliefs of the True Church

It might be well at this point to state some of the things that the true Church of Jesus Christ believes:

1. She believes in God the Father, who created all things by Jesus Christ His only begotten Son; and in the Holy Spirit who reveals the Son; three persons, but one God.

2. She believes that God is holy, just, righteous, omnipotent, omniscient, omnipresent, faithful, and loving.

3. She believes that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

4. She believes that no man can see God except by the new birth, for, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

5. She believes that power to enter into vital relationship and sonship to God is possible only through Christ, for, "To as many as received him, to them gave he power to become the sons of God" (John 1:12).

6. She believes that salvation is obtainable through Christ alone. Jesus said, "I am the way, the truth, and the life. No man cometh to the Father but by me" (John 14:6).

7. She further believes that her members, having been "created in Christ Jesus unto good works," should live consistent with the highest ideals set forth by her Saviour as contained in the Word of God.

The True Minister Called of God

Regarding the ministers of the Church of Christ, it will be said, that true ministers are called by God. No element of volition on their own part enters into their choice of the ministry, except the will to obey the voice of God. Neither are the preachers and pastors of the true Church of Christ, the *ecclesia*, the living organism, appointed by men. As a complement to their divine ordination, it is seen that their message is that which God Himself has revealed. It is optimistic to the utmost degree, for it is based upon the very highest optimism. The success and attainments of mankind furnish no satisfaction to those who have been redeemed to God by the blood of Christ. Observation of mankind from the very beginning has proven that hope, under the present conditions, for the

golden age of bliss of which men dream is futile. Man has gone away from God, and the gulf of separation seems to be broadening rather than narrowing through the so-called advancement of humankind. How can heralds of God's truth be optimistic by observing such a state of affairs? No hope is seen by them as they view the future through the spectacles of human experience. But, turning to God, and studying His plans and purposes as revealed in His Word by the Holy Spirit, they can see the dawn of the perfect day fast approaching, and proclaim the glad tidings of the ultimate victory of the Son of God.

The guide of the Church of Jesus Christ is the Bible which alone is a "lamp unto her feet." The Bible is the Word of God from beginning to end, and as such is all she needs. The Lord Jesus Christ set his seal upon the whole of it.

You may reply, as did a Christian Scientist, "But Jesus did not have the whole Bible." Very true, but He had in his possession the whole of the Old

Testament upon which he set his seal of approval in the words, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5:18). As to the New Testament, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth (John 16:12, 13), is Christ's clear pre-authentication of this portion of the Word of God.

The Pauline Epistles Authoritative

Regarding the Pauline epistles and especially the repudiation of several of the prominent doctrines contained therein, is certainly inconsistent with the unqualified acceptance of the Gospels as "The most perfect and rewarding of all human documents," and the endeavor to go back to Christ as real authority for both the Gospels and the epistles; for Christ emphasizes these very doctrines in the most explicit language possible.

1. Election and predestination. "No

man can come to me except the Father draw him" (John 6:44).

2. Foreordination. "All that the Father giveth me shall come to me" (John 15:16).

3. Total Depravity (original sin). "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19).

4. Justification by Faith. "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life" (John 5:24).

5. Atonement and Salvation. "This is my body, which is given for you. This cup is the new covenant in my blood, which is shed for you" (Luke 22:19, 20).

These doctrines, as here presented, are exactly what Paul taught except that he elaborated upon them. Paul is not as dogmatic on these subjects as was his Lord, whose statements are endorsed.

The supreme endeavor of the Church is summed up in the words, "That I may know him, and the power of his resurrection" (Phil. 3:10).

The Latest Preparations for Antichrist

By Rev. D. M. Pantton, B. A., Norwich, England

THE supreme proof, so far, of the horror to which Jewish apostasy is sinking, and certainly as appalling a sign of the end as we have yet seen, are the protocols of the elders of Zion, published at Tsarkoe Selo, in Russia, in the year 1905.

A copy of the original is in the British Museum Library, under No. 3926 d 17 stamped, "British Museum, 10 August, 1906."

It is said that the Russian edition was bought up mysteriously and destroyed; and we are assured that across the Russian frontier its presence in a portmanteau would cost a traveler his life.

The editor, Professor Nilus, states that it is a true copy of original documents stolen by a woman from one of the most influential and most highly initiated leaders of Freemasonry, at the close of a secret meeting of the "initiated" in France. "God alone knows," he says, "how numerous have been the unsuccessful attempts which I have made to bring these protocols of the elders of Zion to light; and now I fear that it is too late."

I. THE MYSTERY OF INIQUITY

The book is as cold-blooded a diabolism as I have ever read; it is Machiavellianism perfected: openly and unabashed it states the means by which this "mystery of iniquity" working in the subterranean channels of the world, intends to achieve its end.

Here are the deliberately chosen means to its goal:

"Soon open disorder and bankruptcy will appear everywhere. Insuppressible babblers transform parliamentary and

administrative meetings into debating meetings. Audacious journalists and impudent pamphleteers are continually attacking the administrative powers. Abuse of power will definitely prepare the crash of all institutions, and everything will fall prostrate under the blows of the raging populace.

"It is imperative in all countries continually to disturb the relationship which exists between people and governments by hostilities, wars, hatred, and even martyrdom, with hunger and need, and with the inoculation of diseases. Simultaneously we will throw on to the streets huge crowds of workmen throughout Europe. These masses will then gladly throw themselves upon and shed the blood of those of whom, in their ignorance, they have been jealous from child-

hood, and whose belongings they will then be able to plunder.

"The recognition of our rule will start from the very moment when the people, torn by dissensions, and smarting under the insolvency of their rulers (which will have been pre-arranged by us), will yell out: 'Depose them, and give us one world-ruler, who can unify us and destroy all causes of dissension—namely, frontiers, nationalities, religions, State debts, etc.,—a ruler who can give us peace and rest, which we cannot find in the government of our sovereigns and representatives.'

"Violence must be the principle, cunning and hypocrisy must be the rule. This evil is the only means of attaining the goal of good. Therefore, we must not stop short before bribery, deceit and treachery, if these are to serve the achievement of our cause."

II. THE KINGDOM OF SATAN

Power, once thus grasped, is to be wielded as unscrupulously as it is attained. The schools, the markets, the press, the judiciary, the mob, the very souls of men—all are to be traduced and enslaved.

"When we attain such a position, we shall be able, straightway, to absorb all powers of governing throughout the whole world, and to form a universal super-government. In the place of existing governments we will place a monster, which will be called 'The administra-

²For conciseness sake I have put the sentences together out of their paging, but not out of their context.

¹The protocols' profound, if unconscious, knowledge of prophecy makes any likelihood of their being a fake extremely remote. The *Times* (May 8, 1920), in a startled and puzzled article, demanding a thorough investigation, points out the dilemma which confronts us; for, published long anterior to Bolshevism, the book either reveals an uncanny power of prophecy, or else it is what it claims to be—a stolen betrayal of a world-wide conspiracy of revolution. "We are inclined to believe," says the *Spectator* (May 15, 1920), "on internal evidence, that it is not a forgery," and it is "a most powerful though dangerous work." The system revealed in the protocols, says Mr. St. Clair Tisdall (*Record*, April 22, 1920), "is Satanic in all its parts." Its Jewish cast should not blind us to its significance as a world-conspiracy that will embrace Gentiles equally with Jews. Mr. Lucien Wolf's alleged exposure (*Spectator*, June 12, 1920), consists of unproved innuendoes which ignore a mass of internal evidence; and, as written by an unbeliever, it is totally unaware both of Scripture revelations concerning the Antichrist and of rapidly impending, though to the world invisible, facts. Even if the protocols were a forgery, their issue and circulation at this moment would be of enormous significance; for it is only by such means as the protocols divulge that the advent of Antichrist can become a political fact.

tion of the super-government.' Its hands will be outstretched like far-reaching pincers, and it will have such an organization at its disposal, that it will not possibly be able to fail in subduing all countries.

"Soon we will start organizing great monopolies—reservoirs of colossal wealth, an absolute monopoly of trade and commerce. *This is already being achieved by an invisible hand in all parts of the world.*

"We possess boundless ambitions, devouring greed, merciless revenge, and intense hatred: the secret of our successful governing consists in multiplying to such an extent the faults, habits, passions, and conventional laws of the country, that nobody will be able to think clearly in the chaos: if opposed, we must respond by creating a universal war."

Exactly what has actually happened in Petrograd, the protocols reduced to a science as far back as 1905.

"We will entrust Government posts to people whose record and characters are so bad as to form a gulf between the nation and themselves, and to such people, who, in case they disobey our orders, may expect judgment and imprisonment: and all this, with the object that they should defend our interests until the last breath has passed out of their bodies.³ Any judge who wishes to retain his post, will, in order to secure this, have to obey us blindly."

So the Masonic lodges throughout the world are to be captured, and created into an octopus with its tentacles everywhere.

"In these lodges we will tie the knot of all socialistic and revolutionary classes of society. The most secret political plans will be known to us, and will be guided by us in their execution as soon as they are formed. Nearly all the agents in the international and secret police will be members of our lodges. The services of the police are of extreme importance to us, as they are able to throw a screen over our enterprises, invent reasonable explanations for discontent among the masses, as well as punish those who refuse to submit."

So also the press is to be bought up, control obtained over all publishing firms, and a rigid censorship established; and, "by capturing the news agencies of the world, we will be able to persuade or confuse, by printing true or false news, facts or contradictions, according as it will suit our purpose."

"But the public must not have the slightest suspicion of these measures; therefore, all periodicals published by us will seem to be of contradictory views and opinions."

It is to be a reign of absolute terror based on private assassinations and constant public executions.

³The *Times*, for Oct. 10, 1919, reveals that the Blagoves-chensk Red Guard, for example, is composed of seventy per cent of convicts taken from gaol, and ranging over a wide area of criminal offenses. "It is essential for us to arrange that besides ourselves, there should be in all countries nothing but a huge proletariat, so many soldiers and police (made so by intensified military service), loyal to our cause."

"Every man must inevitably end by death. It is better to hasten this end in the case of people who impede our cause, than in that of those who advance it. We put Freemasons to death in such a manner, that no one, except the brotherhood, can have the least suspicion of the fact; not even the victims themselves suspect beforehand. They all die, when it is necessary, apparently from a natural death. The number of victims sacrificed by our king (Rev. 13:15), will never exceed the number of those who have been sacrificed by Gentile sovereigns."

As Napoleon cost Europe eight million lives, and the Kaiser between ten and twenty millions, the holocaust under Antichrist is likely to be gigantic.

III. THE DESTRUCTION OF THE WOMAN

It is hardly necessary to say what must happen to the faith of Christians, "from whose minds we must extract the very conception of God. When we establish ourselves as lords of the earth, we will not tolerate any other religion except that of our own. For this reason we must destroy all professions of faith. If the temporary result of this is to produce atheists, it will not interfere with our object."

"When the time comes for our worldly ruler to be crowned, we will see to it that by the same means—that is to say, by making use of the mob—we will destroy everything that may prove to be an obstacle in our way. For then it will not be considered dishonourable to be a spy; on the contrary, it will be regarded as praiseworthy to report to the proper authority all apostates; a third-part of the populace will watch the remainder."

Exactly so, our Lord has said, "Brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death" (Matt. 10:21).

But at first the Beast is to support the Woman on the seven hills, who will be established and enthroned upon his power, "in the person of our world-governing emperor. Until we have accomplished the re-education of youth, by means of new temporary religions, and subsequently by means of our own, we will not openly attack the existing churches, but will fight them by means of criticism, which already has and will continue to spread dissensions among them. When the time comes for us completely to destroy the papal court, an unknown hand, pointing towards the Vatican, will give the signal for the assault. The time is only a few years

⁴A curiously subtle and conclusive proof, not only of what the *Spectator* calls its "diabolic political philosophy," but also of the book's diabolic origin, lies in a startling corroboration of prophecy. "The king of Israel must not be under the influence of his own passions, especially that of sensuousness. He must not allow animal instincts to get the better of his brain. Sensuousness, more than any other passion, is certain to destroy all mental and foreseeing powers; it distracts men's thoughts towards the worst side of human nature. The column of the universe in the person of the world ruler, sprung from the holy seed of David, has to forego all personal passions for the benefit of his people." It is the very forecast of Daniel (11:37), who foreshadowing the Wild Beast risen from the pit (Rev. 17:8), reveals that, as an immortal, he will be without "the desire of women."

off when Christianity will fall to pieces altogether."

Thus the corrupt remnants of the Christian faith, after the rapture has removed the watchful, will be fiercely attacked (Rev. 13:7), and Rome, bombed from end to end (Rev. 17:16), will sink under the more awful apparition of incarnate blasphemy.⁴

IV. THE WILD BEAST

But the supreme aim appears at the close of the protocols.

"A ruler must arise who will supersede the existing governments, a *king-despot of the blood of Zion*, whom we are preparing for the world." For this monarch is to be a gigantic counterfeit of God's King, set upon His holy hill of Zion, for whom the nations are an inheritance, and the uttermost parts of the earth a possession (Ps. 2:6); and the wilful king, closely associating himself with Jewish apostates, will "have regard unto them that forsake the holy covenant" (Dan. 7:8). He will have "a mouth speaking great things" as a consummate orator. "Our sovereign will be in constant communication with the people, he will deliver speeches from tribunes, which speeches will be immediately circulated all over the world"; for as Daniel says, "He shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods." (Dan. 11:36).

For he will be a great deal more than a king. "On the day when the king of Israel places upon his sacred head the crown, presented to him by the whole of Europe, he will become the patriarch of the world. His whole person and destiny will be charged with the occult, and full of mystery. The king's immediate plans, and, still more, his plans for the future will not even be known to those who will be called his nearest counselors. Only our sovereign, and the three (the trinity of hell, Rev. 13:2, 3, 11) who initiated him, will know the future. In the person of the sovereign, who will rule with an unshakable will, and control himself as well as humanity, the people will recognize, as it were, faith itself. None will know the aims of the sovereign when he issues his orders, therefore none will dare to obstruct his mysterious path."⁵ They will worship the power of the sovereign.

(Continued on page 24.)

⁵The Russian professor who edits the documents (presumably a Greek Catholic), closes in words remarkably revealing another phase of developing prophecy. "The hour has struck for summoning the Eighth Ecumenical Council, to which, oblivious of the quarrels which have parted them for so many centuries, will congregate the pastors and representatives of the whole of Christianity to meet the advent of the Antichrist." *It is the woman preparing to confront the beast.* For Rome, ever anti-Semite, is preparing to merge back into her ancient source—the most implacable foe Israel ever had, the older Babylon (Zech. 5:11); and this book, instead of distinguishing carefully the monstrous apostates from Moses, who are the root of Bolshevism, from the innocent masses of Israel, so confounds the two, and so studiously inflames the old racial prejudice, that it may yet provoke savage pogroms even in the British Isles. Papal Rome is to stride into vast world-power before she is hurled over the precipice by Imperial Rome, and the Eighth Ecumenical Council will yet quench Scriptural faith in blood.

The Historical Interpretation of the Scriptures

By Rev. William Evans, D. D., Wheaton, Ill.

I
ONE thing that strikingly impresses one as he studies the Bible is that the inspiration which characterizes its contents is so full, that it by no means exhausts itself in its application to those to whom the Scriptures were first addressed.

In other words the Bible has in it a *predictive* and *prophetic* element—things which are become types of things which shall be after these things. It is thus that the "lamb" of Genesis becomes the "Lamb" of Revelation, the slain passover lamb of the Mosaic sacrificial economy foreshadows the Christ our Passover (1 Cor. 5:7), and the high priest of the Levitical code a type of our Great High Priest, even Jesus Christ our Lord (Heb. 7:26). To deny this characteristic element of the Scriptures is to be at once at variance with the view of the great Teacher Himself.

How impressive those last discourses of our Lord with His disciples! No wonder their hearts burned within them as He opened unto them the Scriptures. Ah, how different it might have been with them had they but understood that there was in the very Scriptures which they daily read a predictive and prophetic element which, had they understood, would have dissolved their gloom and quickly transformed their sorrow into joy! How sweetly and yet how convincingly Jesus, by His handling of the Scriptures, brings all this to their minds! (See Luke 24:27, 44.)

And Paul, the apostle, and author of at least thirteen of the twenty-seven books of the New Testament, draws our attention to the same fact in connection with the inspiration of the Scriptures. (See Rom. 4:23, 24; 15:14; 11:2.)

It is needless to multiply examples and illustrations. Suffice it to say that the example of our Lord and the great apostle is one that may, with absolute safety, be followed, and cannot, without injury to faith, be ignored or denied.

II

We here present some illustrative examples of what is known as the "historical method" of interpreting the Bible. First let us look at an example from the Psalms:

"Jehovah saith unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool" (110:1).

This Scripture, which during all the Christian centuries, as well as during Jewish times, has been considered as Messianic, cannot have any such reference, so the historical school tells us. This Psalm cannot refer to Christ, they say, because the writer, whoever he was, knew nothing of any other save the Jewish king. It is the power and accession of such a king, and not of Christ as

King of kings and Lord of lords, that he anticipates.

Unfortunately for the critics, in this connection, our Lord Himself refers to this very passage as predicting Himself. In Matthew 22:41-45 (R. V.), we read:

"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The son of David.

"He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 'If David then call him Lord, how is he his son?'"

Can anything be clearer than that Jesus not only claimed divine inspiration for David, but also that David foresaw and spake of Him? Aside from any bias, this is unquestionably the teaching of our Saviour, regarding this passage in the Psalms. Admitting this the historical view of the matter is contradictory to this view, and therefore erroneous.

Further, the apostle Peter, in his address in Acts and delivered on the day of Pentecost, quotes from the sixteenth Psalm and distinctly states that David was not speaking of himself but of Christ when he penned those words.

Again, the historical school of interpreters tells us that Isaiah, in that wonderful fifty-third chapter, was not really referring to Christ, but only perhaps to Jehoiachin, the captive king of Judah, or perchance to the whole Jewish nation as the afflicted people of God. But unfortunately for the critics, we are not left in any doubt about this matter. Recall, if you will, the story of the conversation between Philip and the eunuch in the desert as recorded in the eighth chapter of the Acts.

When Philip met the Ethiopian officer, he found him reading the fifty-third of Isaiah:

"He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth."

The eunuch asked Philip, "Of whom speaketh the prophet this? of himself, or of some other man?" We are told that Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus.

John states, without hesitation (John 12:37-41), that Isaiah here was speaking of Christ, and that it was Christ's glory which he foresaw.

Can there thus be any doubt that Isaiah was referring to and positively speaking of Christ when, in prophetic vision, he predicted the sufferings and glory of the Son of God?

III

Were we to adopt the methods and results of the historical school of interpretation as above defined, we should have to avoid all reference to the "Lamb as though it had been slain" of Revelation as being "the Lamb slain from the foundation of the world."

Then, too, the Epistle to the Hebrews, with all its wondrous exposition of fulfilled types and shadows connected with the Old Testament Mosaic and Levitical economy, would be worse than useless.

Then the Christian has no Prophet, Priest and King as predicted in the Old, and fulfilled and realized in the New Testament.

Indeed, as this historical method of interpretation begins without Christ so it ends without Him. So the cry, "Back to Christ," must mean "Away from Moses," and "Away from Paul." There is no alternative.

That was a stirring word indeed, as well as one full of timely warning, which was uttered by Dr. Augustus H. Strong, the former president of the Rochester Theological Seminary:

"What is the effect of this method (the historical) of interpretation upon our theological seminaries?"

"It is to deprive the gospel of all definiteness, and to make professors and students disseminators of doubts."

"Many a professor has found teaching preferable to preaching because he lacked the initial Christian experience which gives to preaching its certainty and power."

"He chooses the line of least resistance, and becomes in the theological seminary a blind leader of the blind."

"Having no system of truth to teach, he becomes a mere lecturer on the history of doctrine. Having no key in Christ to the unity of the Scripture, he becomes a critic of what he is pleased to call its fragments, that is, the dissector of a cadaver."

"Ask him if he believes in the pre-existence, deity, virgin birth, miracles, atoning death, physical resurrection, omnipresence and omnipotence of Christ, and he denies your right to inquire of him any statement of his beliefs."

"He does not conceive it to be his duty to furnish his students with any fixed conclusions as to doctrine, but only to aid them in coming to conclusions for themselves."

"The apostle Paul was not so reticent. He was not ashamed of the gospel of Christ, but gloried in it."

Of course, it should not be overlooked that the Scripture had its first meaning to those to whom it was written, and that in order to properly understand it we must recognize this fact, place ourselves back, as far as it is possible to do so, amid those circumstances, and, recognizing the needs, manners, customs of

Moody Bible Institute Monthly

the people of that particular time, endeavor thereby to rightly interpret the Word of God.

For example, in order to appreciate Paul's injunction with reference to women appearing in public worship with uncovered head, we should know that it was the custom of that day for women never to appear in public unveiled.

To that extent, of course, the apostle's injunction is inapplicable to women of today. But underlying the apostolic injunction lay something deeper than the refusal of women to wear the veil. Such refusal revealed a spirit of opposition to God's ordained order with regard to the

status of woman: the head of Christ is God, the head of man is Christ, the head of woman is the man. The casting off of the veil was the revealing of a spirit to despise or ignore this divine order.

Now, while the matter of wearing the veil had to do primarily, and we might almost say exclusively—so far as we in America are concerned (although, perhaps in such countries as are dominated by Mahomedanism, the injunction might be still claimed by such people to be in effect) with an oriental custom, nevertheless, the great underlying principle of accepting the Word of God is the determining factor as to the status of woman in this as in any other age.

Have the Churches Failed, Or, Has the Individual Changed?

By James W. Johnson, New York City

MUCH has appeared in print within the past year explaining the reason why the churches have apparently failed.

In these various comments it has usually been stated that the trouble lies within the churches themselves. That they are not meeting modern conditions, etc.

I will venture a different suggestion. Let us be honest enough to admit that perhaps the cause of such apparent failure may be found in the individual and not in the churches. In other words, that the opinions expressed are excuses rather than reasons.

Our forefathers were poor. They were compelled to work hard even to live and the living was plain and simple. These heroic Puritans, however, were idealists of splendid type. Material success was only a part of their ambition. Spiritual realities were warp and woof of their being, thinking and hoping. There was sincere interest in the church, and what the church stood for. They achieved a grand success because with them the material was secondary to the idealistic and spiritual. Not to attend church, and not to be vitally interested in Christ's message of pardon, peace, brotherly love and salvation, would have been to them abnormal, worldly and unworthy.

The Lost Pole Star

Is this the sentiment of the majority of our people today? I do not so interpret it. Rather is it true that "Jeshurun hath waxed fat, and kicked." With the wonderful increase in our wealth and material comforts, it is not difficult to understand the altered point of view, and the changed thought and purpose of our people.

I am speaking of the vast majority and not of the sincere, loyal and clear-sighted minority.

Today it is "Eat, drink and be merry," "Wine, women and cigars," "The world, the flesh and the devil."

In short, we have forgotten our first

love, we have lost sight of our Pole Star, and in our bewilderment we are seeking to lay the blame on the churches rather than to admit that it lies within ourselves.

To lower the standard of the churches, to introduce cheap and sensational methods, hoping thereby to catch the attention of the shallow minded, would be to still further weaken the strongest God-given agency we have for proclaiming the simple message of Christ.

In the simplicity of this message rests its power. If the story of the Galilean just as it is, without eloquence and without varnish, does not appeal by virtue of its meeting the needs of humanity; if there is no response to His glorious message of pardon, joy and peace; if the soul of man does not answer to the throbbing heart of almighty love, then there is nothing under heaven which will meet the problem facing not only the churches but humanity itself.

The Needed Improvement

There is vast improvement needed in the church. The measure of this need is found by direct comparison between the individual and the Christ.

The improvement will be found along the line of simplicity, directness, strength and faithfulness in proclaiming the gospel by the Christ method.

Did He find a brass band necessary? Was the moving picture a part of His system of teaching? Did He hesitate at truth so blunt and direct that many were offended?

There is much good in both brass band, moving pictures, and any other device that may serve to arouse the attention of the thoughtless; but to suppose that the success of the churches depends upon these things rather than upon the plain, simple declaration of the truth as it is in Christ, is to betray a woeful lack of knowledge of the history of humanity for the past twenty centuries.

Again, let me suggest that in seeking the cause for the apparent failure of the

church we resort to self-analysis rather than to criticism of the church. The truth may be bitter; it may also be salutary.

KEEWAHDIN BIBLE CONFERENCE

The Keewahdin Bible Conference, July 10-18, was one of great blessing to all attending. The keynote "Looking Unto Jesus" permitted the Holy Spirit to minister in a most precious way. Dr. A. B. Winchester, of Toronto, Ont., taught from the book of Hebrews, and also gave other messages, such as "The Word of God," and "The Lord's Coming." Rev. Robert L. Evans, of St. Louis, Mo., unfolded the book of Matthew, while Rev. L. S. Chafer's messages were upon "The Grace of God" and the "Security of the Believer." He gave "The Way of Salvation" to a Y. W. C. A. camp group of girls, where many decided for Christ. Mr. Evans visited this same camp later, giving a clear message upon the value of the Cross.

On missionary day Dr. Fish and Mrs. Cecil Smith, both having labored many years in China, gave a fresh vision of the mission field. Dr. Brooks, who was in France during the late war, briefly reviewed Christian work, as he had seen it abroad.

Mr. A. J. Bowen of S. A. G. M. gave two addresses during the conference on his experiences in Africa, and it was decided that the Keewahdin Bible Conference would support a missionary to Africa, costing \$600.

July 18-25 was given to Bible study, when Mr. Evans taught each evening the books of Daniel and Revelation.

A Bible Conference on Christian Fundamentals will be conducted at Utica, Minn., September 14-17 by speakers from the Northwestern Bible and Missionary Training School. Any of our readers interested in attending may secure full information by addressing Rev. W. Rothwell, Utica, Minn.

THE WILL OF GOD

By M. M. C. S.

I hunger for the will of God!

My heart is sore and bruised and sad;
I cannot do the things I would;
I fail and flounder; and the good
I would, I do not, and the bad
I would not, that I do—I want the will of God!

I want the will of God in me!

My heart lies ploughed as with a harrow;
Lord, plant Thy will, as 'twere a seed;
My tears shall water it indeed,
And as it grows, in the tomorrow
A song of praise will rise to Thee.

O, let Thy will grow up in me!

A vine as 'twere, whose tendrils twine
Closely round the mind and heart
Until they seem a very part
Of this pulsing life of mine;
Till this soul is lost in Thee.

The Church in Its Relation to the Organist

By William C. Carl, Mus. Doc., Organist of the First Presbyterian Church, New York City

HOW many of the church-going public realize the duties of an organist? Is it generally known even in this enlightened age what it means to become, not necessarily an expert, but an average good organist—one who understands the needs of the day and whose playing will make a direct appeal to the listener?

Can it be supposed that any one still entertains the idea of an organist doing his work without preparation, simply playing through the various items of the service at sight, with an hour or two devoted to the choir at the weekly rehearsal, and then dismissing the subject for a week? If there are those who think this is the sum total of the time and thought expended, is it not the moment to dispel this erroneous impression?

To go still further, may a few of the indispensable principles to be mastered in studying the organ be mentioned? The pianist plays upon a single keyboard, the organist upon either two, three or four, according to the size of the instrument. To this is added the pedalboard, requiring independence of action between hands and feet—necessitating the ability to play a theme with the right hand, and then with the left, and still a third with the feet; all this at one and the same time.

Blind Tom, the Pianist

Years ago, people flocked to hear Blind Tom, the negro, who was able to accomplish this "wonder" at the piano, playing a popular air with his right hand, and another with his left—at one and the same time. I can well remember as a child, having been taken to hear this extraordinary accomplishment, the deafening applause following each number on the programme.

It is just this idea, developed and elaborated upon, but done in a legitimate manner—according to form and rule—that an organist accomplishes each time he plays. This frequently requires years of patient study and naturally an outlay of both time, effort and money, before facility is gained. A knowledge of registration, transposition, modulation, score-reading, accompanying, conducting, and many other similar things must be known—even if only in a general way—for the churches in these days require musical services, with selections from the oratorios, cantatas and standard works, at special services, in the small towns as well as in the large ones.

The Musical Number and the Sermon

The standard of church music today is doubtless much more to the front than at any previous time. How is the rank and file of the profession to cope with it? If it is to be done well, then sufficient

preparation must be given. The item of selecting the organ voluntaries, and choir music alone requires time and research—not to mention its preparation.

Many clergymen desire the numbers to coincide with the sermon. This is the only logical way the musical part can hold its proper sphere of usefulness, and I not only heartily endorse it, but from actual experience, find it produces a spiritual uplift that is far reaching in its effect and should be done whenever possible. With ample preparation, the organist can give to the service an atmosphere that will further the effort of the clergyman in a way otherwise impossible.

It is unnecessary to speak of a subject so common to every one at the present moment, namely, the high cost of living. One hears it at every turn, but only rarely in reference to organists.

The Organist's Compensation

Naturally, those in the musical profession, as well as in commercial life, are equally affected by the conditions as they now exist and are obliged to meet the demands in the same way. If an organist is to properly perform his task, he must be recompensed accordingly and paid an adequate amount for the time expended. The organist that only devotes a few hours to the preparation of his work no longer makes good.

The church-going public want the best, but if they are to have it, then the only solution is in a substantial increase in the salaries offered. If this is not acceded to, it will become a necessity for many men and women now holding organ positions to abandon the profession and

adopt commercial pursuits. Will this be permitted?

It is a question which both music committees and the clergy should seriously consider. Hundreds of churches are now only paying from three to five dollars a Sunday, and an equal number not over ten dollars for each Sunday's work, to their organists. This means to prepare, conduct and play, two services each Sunday and at least one choir rehearsal.

Is this right? Surely, in no other business, or profession, is such a demand made, for a compensation that is absolutely unjust. An office boy who formerly started at from three to five dollars a week cannot be found today. Then, why an organist? Will not our committees look at the subject in the right light? The laborer is worthy of his hire.

It is to be presumed that the average church cannot offer a sufficient salary to support an organist entirely, but it should be of an ample size to compensate for the time and knowledge expended. The organ has unlimited possibilities and the development of church music knows no bounds. Therefore, with adequate recompense for time expended, the music in our churches can be raised to standards never yet attained. May I urge immediate action with the committees who have the matter in charge, and also bespeak the interests of the clergy. "Live and let live" is the watchword at the present moment in this great land of ours and I feel confident that those interested in church music will take immediate action in bringing about a radical change whereby our organists receive the recognition they deserve.

Erieside Bible Conference

By Our Special Correspondent

One hour's trolley ride from Cleveland on the shores of Lake Erie, Erieside is in many respects an ideal spot for a Bible conference. The leading spirit in the origin, organization and conduct of these successful annual gatherings has been and is Pastor Herbert Mackenzie of the Gospel Church, Cleveland. His painstaking efforts were this year, during July 16-25, more than abundantly rewarded. The attendance was unusually large, the addresses given by the speakers—Pastors Graham Scroggie, Philpott and Neighbor, Rev. R. A. Hadden, Rev. L. S. Chafer and others—were of exceptional merit and in spiritual power; the missionary note was strong and blended harmoniously with the expository and doctrinal; and the presence of over a score of missionaries, prospective and actual, all of whom were given opportunity for public as well as private witness and appeal, made real and potent the great commission of our great Head.

The Moody Bible Institute was well represented. It will be of interest to many to learn that Miss Hazel I. Chamberlain of the class of last April was adopted as the Conference missionary to South America. Her gracious manner and her very able statement as to her call to serve in "the neglected Continent" made a fine impression upon the conference. And something over one fourth of the total offering of five thousand dollars is to be given to Miss Chamberlain, to assist her sailing this fall to her work under the South America Inland Mission.

Another former Institute student—John G. Hall, '08,—was present and gave an interesting account of his and his companions' labors in Nigeria during the past three and a half years, a noteworthy result of which labors was the translation, into the tongue of a tribe hitherto without a written language, of the first half of the New Testament.

Moody Bible Institute Monthly

Memorial Day at the Argonne Cemetery

By Mrs. Harold Smith, Coblenz, Germany

This contribution is late in reaching our readers, but we believe it still will be read with interest, and by others than those who were bereaved of loved ones in the Argonne battle.

The writer is a former student of The Moody Bible Institute, who with her husband, Captain Harold Smith, also a former student, did splendid work in France during the war, under the direction of the Salvation Army. They are both remaining in the service with the Army of Occupation.—Editors.

It was the 28th of May, two days before the Memorial Day observances, and Brigadier General Bourne had decided that the Salvation Army should have a representation at the Argonne cemetery in Romagne-sous-Monfaucon, France.

In less than three hours, Adjutant Grace Beacraft, Miss Harriet Kelly, my husband and myself, packed a few necessities into our traveling bags and were off—in the Dodge sedan—for the scene of the old battlefields of France, and to pay respect to the heroes who made the supreme sacrifice.

Here follows a graphic report of the journey, which for lack of space is regrettably omitted.—Editors.

But now you are inquiring about the cemetery, and here words fail me again. It seems to me a God-chosen spot, for there it stands, in the heart of the Argonne woods, where perhaps the greatest sacrifice of American manhood was offered. Around are the battle-scarred woods, the blood stained fields, the ruined homesteads—but on the quiet peaceful hillside shut in by hills on all sides, repose our dead.

Just a sea of crosses it is—23,000 in number, covering the entire slope.

At the base of the hill is the entrance, and there in the middle is the large golden star—yellow pansies representing the service star which proclaims the supreme sacrifice, bordered with purple pansies, purple being always the symbol of death.

Directly below the first row of white crosses are the words "Argonne Cemetery" plotted out with purple flowers. The main entrance is guarded with two cannon, relics of the past war.

Let Them Remain There

If the folks back home in the States who have loved ones laid at rest in the Romagne cemetery, could for a moment picture the peacefulness and quietude of their resting place, they would say, "God forbid that the bodies be disturbed; let them rest in peace where they fell." For constant care is given to each grave; a force of several American officers, together with many discharged soldiers who are acting as care-takers, are always on the spot, caring lovingly for the graves.

No greater honor or care or love could be given them. And I cannot but feel that no greater memorial of America's share in the World War, and no greater

reminder to France of what America gave for her, can be made. There they rest, thousands of American heroes who gave their all.

As we stood there amid the white crosses, we heard the bugle calling "Retreat" for the night, and every soldier within hearing stood quickly at attention.

I have heard "Retreat" played in various circumstances and places—during the war in France when the soldiers were leaving for the trenches; later on at the base port as the boys were leaving for the docks on their homeward journey; when the last soldiers were leaving a large embarkation camp and the Ameri-

companies of the 8th Infantry in Coblenz, lined up for "Retreat." The white crosses told of the dead, who had given their all to secure peace; and the little O. D. tents spoke of the living, who were there maintaining the peace for which the others had died. There they were side by side, "tenting tonight on the old camp ground."

Our first objective was the grave of Lieutenant Bert Peart, son of our Chief, Colonel Peart. Like all the other graves, it was decorated with a small American and a small French flag, also a wreath of evergreen and laurel. Mrs. Crump from the Hostess House had placed a beautiful bouquet of roses there,



French Memorial Society Honoring the Graves of American Dead at Belleau Wood

Commander Wafu is here shown reading an address at the graves of the American soldiers who fought and died at Belleau Wood which the Americans captured. The occasion, shown in the photo, is the French Memorial Society honoring the graves. The place is a clearing in Belleau Wood which has been named "The Wood of the Americans."

can flag was taken down from her stand for the last time there; in Germany when the night falls on the Rhineland, and the soldiers are dismissed from their duties—but there we stood near the General in the Argonne Cemetery!

Behind us the sun was slowly sinking in the west, and as I turned for a moment something seemed to whisper, "Gone west." Yes, those loyal sons of America had indeed "gone west," but to what a glorious death!

How the Graves Are Decorated

Before us on the hill facing the cemetery were pitched about a hundred pup tents, and there was the American guard of honor, soldiers from the various

for which she had sent to Dun-sur-Meuse.

We stood there a moment—Miss Kelly, Adjutant Beacraft, Captain Smith and I—in silence; remembering our Chief's prayer when he visited his son's grave, "that the living might prove worthy of the great sacrifice." To us who remain comes the call, "I beseech ye therefore, brethren, that ye present your bodies a living sacrifice." It is to us who remain to live for others, as it was for them to die for others.

We spoke with the general as we were leaving the cemetery, and he told us that to him the place had many sacred memories, as it was in the vicinity that his men took three neighboring towns,

and the price was many lives. He remembered their willing sacrifice, but it left an ache in his heart.

The Sorrowing Lad

It was just about dusk, when we reached the top of the opposite hill where our boys from Coblenz were encamped for the night. Some of them had strolled away to visit the neighboring towns, others were still lingering in the cemetery.

In front of a pup tent, we found one poor lad sobbing as if his heart would break. Do you wonder? He had lost three brothers and two cousins in the war, and just that afternoon he had located their graves in the Argonne cemetery. It opened the wound in his heart afresh and awoke sad memories, especially as he was now all alone in the world. We paused to comfort him, and left him a happier boy.

Before another tent was a lad bending over and evidently investigating something. At closer vision we found it to be an old German machine gun.

During the war he and his buddy had captured it and had hidden it in a dug-out, saying that if they ever got the chance after the war was over, they would come back after it. And they had both been chosen for the guard of honor for Memorial Day.

Here was their chance, so that afternoon they had searched around, located the old dugout, and there sure enough was the old machine gun, just where they had left it! So off they bundled it to the hill where their tent was.

Next morning we went early and photographed the gun just for old time's sake, as it was impossible to take it back to Coblenz.

We chatted with many soldiers that night, and it was generally agreed that although it meant three days' fare of "corn willy" and hard tack, it was well worth while to be there.

Why Did It Have To Be?

As the moon came up, we sat on the steps to the Hostess House and chatted with the different guests. But somehow after a time a general silence arose, for memories too sacred for utterance were filling our hearts.

Over the moon came a haze—a thin filmy cloud, blurring its brilliance. "Why? oh, why?" we asked, as we looked steadily at that sea of crosses, "Why did it have to be?"

To my mind came the answer, "Now we see through a glass darkly, but then face to face." And even as the light shone in my heart, the blur over the moon vanished, and it threw its steady bright rays over the hillside.

Early next morning, while Captain Smith was getting the machine ready for departure as soon as the Memorial Exercises were over, we girls went to the hill near the tents, where there was a field just white with large daisies, speckled here and there with red poppies.

We gathered the daisies and made wreaths and sprays. Miss Kelly made a large daisy wreath for Lieutenant Peart's grave, and Adjutant Beacraft and I made wreaths and sprays for the graves of the three brothers and two cousins of the soldier boy mentioned above.

Later on in the morning while we were still gathering daisies to decorate other graves Major Shipman of the Graves Registration in Paris, and master of ceremonies for the day at Romagne, came and asked us to decorate the plat around the flag pole.

It seems that it had been impossible to plant flowers in all the bare spots in the cemetery, as time was short and most of the time had been devoted to the care of the graves. Immediately around the flag pole was a square plot, through which every one must pass en route to the speaker's platform, and the four corner pieces were just bare sod.

He asked us what could be done to take away the bareness? When the request came, it was 11:30 a. m. and by noon every one must be out of the cemetery, until the General entered just preceding the ceremonies.

A half-hour—what could we do? We went to the tents and specially detailed many soldiers to help pick daisies, and in less than twenty minutes we had all the daisies that we could use. We did not have time to weave them into a chain, so we went to the cemetery and laid them thickly as a border for the four corners. It was a very pretty effect.

The Crowds Gathering

Were there many at the services? you are asking. From early morning, crowds of French people seemed to spring from nowhere; but being Sunday, the people in all the surrounding towns made it a point to be present at the ceremony. By two o'clock the roads were just packed, and as the Paris train had arrived, many Americans were in evidence.

Just at the hour of two, down the street came the inhabitants of Romagne, led by the Mayor, and with the little children carrying a large floral tribute which read "To our liberators, the American comrades, from the people of Romagne." They were allowed passage into the cemetery, and were closely followed by a group of war orphans from Verdun who are being cared for by the Vassar Unit of Reconstruction Workers. The children were arrayed in their best, and all carried little baskets filled with rose petals to strew over the graves.

Major General Allen together with two French generals followed; and then came the onrush of the French people who simply would not wait longer. The headquarters band and the guard of honor from the A. F. G. and the French guard of honor from Verdun were already stationed in their places around the speaker's stand. Being in U. S.

uniform, we managed to work our way through the crowd to a position of advantage.

The Order of Service

The memorial service opened with a prayer by the old curate of the village of Romagne, who curiously enough, though arrayed in his usual long black robes, was wearing an American O. D. Overseas cap.

Then our band played "Nearer, My God, to Thee." Somehow times like these do bring men nearer to Him, the unseen One.

Alan Seeger's ode in memory of the Americans fallen in France was read by Major Shipman, and other messages were read, including one from General Peyton March, Chief of the Staff of the U. S. Army; interspersed with selections from the band such as "Lead Kindly Light," "My Country, 'tis of Thee," "Pleyel's Hymn," and "Old Hundred."

Generals Dupart and Raugin of the French Army addressed the French people, the gist of their remarks being that the Americans gave new heart to France, that twice blest were they, they had not only died for France, but had vindicated themselves and their country, they had shared the anguish of France, and because of them who lay sleeping under French sod today, France has her liberty. The Mayor of Romagne said briefly that their only tribute could be flowers, as their homes were ruined, their men dead, and only a few remained; but with heartfelt emotion he closed with "Vive L'Amerique; vive la France."

Gen. Allen's Speech

It was with pleasure and pride that we saw General Allen take his place to address the multitude. First he spoke to the French in their native tongue, recognizing their loving care of our soldier dead. Then speaking to the Americans, he recalled the events of those days of the Argonne offensive, where perhaps the hottest fighting in the world's history took place tracing the advance of his own troops at that time.

"We were there," he said, "to do homage to our fallen heroes, and to do justice to ourselves. Nobly did they respond and gloriously did they make the supreme sacrifice."

A fitting tribute was paid to the bereaved relatives, and his wish was that they might see and let the bodies rest on French soil where they had fallen.

In closing he turned to the white crosses and with tears in his eyes said that their names were immortal, graven forever on the heart of America, and on the annals of history in the greatest war the world has ever known; their valor and spirit would remain an inspiration to us for all time.

Directly behind me stood a young woman clothed in deep black; sobbing, she listened; but to me she represented the heart of France,—wounded and

(Continued on page 24.)

Moody Bible Institute Monthly

Notes and Suggestions

J. H. Ralston

IS THE MILLENNIUM HERE?

Members of the police department of Wilmington, N. C., were notified recently by the chief of police to be more regular in attending church services. Half of the force will be granted leave each Sunday so that they may attend, and the question of the morning or evening service is optional.

THE CHRISTIAN TRUTH SOCIETY IS PROSPERING

According to a local newspaper report, the work of Dr. Stephen Byron Dexter, in Lafayette, Ind., was well received. Rev. W. E. Biederwolf, D. D., was the speaker at two union services in that city. As a result of the meeting, the placing of racks for uplifting literature in hotels, railroad stations, rest rooms, etc., received a strong impulse. The headquarters of the society are at 538 Marquette Building, Chicago.

PROGRESS BACKWARD

The smallest increase in Protestant church membership in thirty years is recorded for 1919, in the statistics compiled by Dr. H. K. Carroll, who prepared the first official census of religions, and made public April 5, in the *Christian Herald* of New York. The increase for 1900 was only 56,000 as compared with the average increase for the ten years previous of 771,947. The slump started, he said, in 1918, which showed an increase of only 155,000 members.

THE BOLSHEVIST MENACE

The Bolsheviks of Russia, popularly spoken of as the "Reds," have settled down to a systematic program of propagation. Their first attempt in sweeping over Europe was unsuccessful, and more recently they have prepared what seems to be a program that contemplates the inoculation of all the eastern continent with the principles of the movement.

The "Reds" have large armies that are under trained officers of the old regime. They are now at war with Poland, and have pressed the Polish armies back far into their own country. They are also on the Prussian frontier, and may soon overflow the whole of Poland. They have also pressed far east, and are threatening the British dependencies in that way; and which way the great semi-Asiatic barbarians may turn is not known, and civilization is trembling until the point of attack is discovered. Some combinations of events are possible which might put the "Reds" on the Rhine, in a horde of terrorists more terrible than any horde of Asiatics who ever threatened western civilization.

A DISMAL FORECAST

"With few exceptions the churches in New England are almost empty, and all the churches are declining, not only in actual numbers, but in influence and power. This began before the war, and goes on unarrested. The fault lies largely in the pulpit, and unless there is a different type of preaching, the future is dismal."—J. Fort Newton, in a letter to the editor of the *Christian Register*, of Boston.

THE SUNSHINE GOSPEL MISSION, CHICAGO

This mission, occupying the location of the former Moody Church Mission, at 604 North Clark St., under the superintendency of M. B. Dillon, '06, reports for three months ending July 31, 79 open air meetings, 92 indoor meetings, with a total attendance of 16,264, with 68 conversions. Mr. Dillon speaks of the excellent work done by the Institute students. After twelve years in the pastorate he says that he would not exchange his present position for a hundred churches. He urges Institute students to preach expository sermons.

CORRESPONDENCE BIBLE STUDY IN KOREA

No less than twelve hundred have taken a correspondence Bible Course in Korea during the past season. This work has been centered in Pyongyang, and has been under the able direction of Rev. W. L. Swallen, D. D. The students are residents of all parts of Korea. The missionaries itinerate throughout the remote districts, and Christians become eager for the intensive study of the Word. Correspondence courses prepared by the missionaries meet their needs.—"World Sunday-school News," in the *Presbyterian*.

ROBERT HARKNESS COMING TO AMERICA

Mr. Robert Harkness, the well-known pianist and composer of gospel songs, so long associated with Mr. Charles Alexander, expects to re-visit this country this fall, arriving in Chicago early in October. He hopes to get in touch with some evangelistic party with a view to a campaign, but a principal object of his visit is to place some of his gospel hymn material of which he has several hundred pieces.

Mrs. Harkness and he report some interesting experiences and blessing in missions of sacred song throughout Australia, New Zealand and the South Sea Islands.

If The Moody Bible Institute can put any evangelist in touch with Mr. Harkness it will be pleased to do so.

THE DEATH OF REV. GEORGE F. PENTECOST, D. D.

This distinguished evangelist and pastor died suddenly on a train coming into New York on the evening of August 7. Dr. Pentecost had lived almost seventy-eight years and was doing full work at the time of his death. He was distinguished as an evangelist for many years, and was also a pastor in Congregational, Baptist and Presbyterian Churches, his last pastorate being that of the Bethany Presbyterian Church of Philadelphia, and which he held at the time of his death. He published many of his sermons, addresses and articles in the religious press, and a few books.

RETURN TO MOSAIC PRINCIPLES IN PALESTINE

Sir Herbert Samuel, the Administrator of Palestine by the appointment of the British Government, has announced, according to report, that the purchase of land in Palestine does not carry with it the right to sell. Title to occupation and use may be conveyed to heirs, and land may remain in a family descending from generation to generation; but it may not be traded in as a commodity. Presumably it may be leased for a limited period. This is a return to the principles announced in Leviticus 25:23. "The land shall not be sold forever." Under the provisions of that law, speculation will be impossible, the productive use of the land is guaranteed, and the development of a dispossessed and dependent class prevented.

TITHING LITERATURE AT LESS THAN COST

In the August issue of the *Christian Workers Magazine* there was a slight error made as to the distribution of tithing literature on the part of the Layman Company of Chicago, the impression being that it was absolutely gratuitous. The following offer will make proper correction:

"We hereby offer to send to all ministers who are interested in tithing, samples of eighteen tithing and stewardship pamphlets, any or all of which we furnish, two at a time, gratis postage paid, in such quantities as they can wisely use at one-half the published price. This is less than the present cost of printing. The postage, which we pay, averages about one-fourth the cost of printing.

"If they have not already been circulated we advise 'Thanksgiving Ann' and 'How to Tithe and Why' for the first order. The price of each of these is \$1.00 per hundred. Remit at the rate of 50 cents per hundred.

"This offer will stand until further notice.

"The Layman Company,
"143 N. Wabash Ave., Chicago."

MISS SARA PALMER IN IRELAND

Miss Palmer, well known at the Institute and in many parts of the United States as a successful evangelist, has been working in Ireland for some weeks. She reports in a community dominated by the Sein Feiners she held meetings which were largely attended, and where the power of God was really manifested. She says that on the second Tuesday night of the meetings she gave an invitation, a most unusual thing in such a conservative Presbyterian church, and one-half of the audience expressed their desire for Christ as their Saviour. She speaks of soldiers being seen everywhere with their trench hats, and here and there a machine gun and an armed motor car, or even a gun boat. She says, "Poor Ireland! never will the trouble cease in the Emerald Isle while Rome rules the people. May the Lord deliver Ireland from the hands of the priests."

A BIBLE SCHOOL IN BELGIUM

A letter from Rev. Donald Grey Barnhouse, Brussels, Belgium, of the date of June 29, 1920, contains the following:

"We are praising the Lord for all His blessings on us here. The first year of the Bible school has just closed this week, and we have twenty-five students, and there are many prospective students."

"We had our first anniversary meeting Sunday night, and the hall was crowded to its utmost capacity with twenty or thirty people standing outside in the courtyard. At the close of my sermon I asked all those who had found Christ here in our meetings during the past year to stand, and 54 responded. Then I asked all those who had been Christians before, but who were sure of their salvation, and wanted to testify to that fact to stand, and most of the rest of the audience rose, leaving only about thirty unconverted people in the audience. Then I asked any who wanted to accept Christ to stand, and we had five decisions. I know three of these cases personally, and know that it is the result of a long fight."

IS THIS AN OBITUARY NOTICE?

"Some of our contemporaries are giving a great deal of space to discussion of the Interchurch Movement, but it does not seem to us worth while. If the Interchurch Movement has proven a failure and been consigned to the limbo of failures it is not necessary to resurrect it nor to explain the causes of failure. But patience ceases to be a virtue when the men and the papers that led the church into millions of dollars of indebtedness tell us now that the Interchurch Movement has not yet fulfilled its task and must be perpetuated. Is it not enough to have saddled this immense debt on the churches, and then spent more money than was collected in their scheme to raise money to pay the debt? Why

should any sane man insist on what is not true? The Interchurch Movement did not bring the Protestant churches together and it is nonsense to talk about keeping them together. They were working together before the Interchurch Movement was born and they will continue working together after it is forgotten and its debts have been paid. It is about time for Interchurch propagandists to give the churches a rest."—The Presbyterian Banner, July 29.

A CHRISTIAN METHOD OF SOCIAL PROGRESS

The report of the Board of Home Missions of the Presbyterian church, U. S. A., on the church and industry, thus speaks of the Christian method of social progress:

"We believe that all true social progress begins where Christ began—with repentance, a change of heart. We would not divorce our social from our individual gospel, but on the contrary proclaim the need of personal conversion with redoubled energy. We believe that the fundamental vice of our time is not so much any particular thing that we do, as the spirit which animates the doing of it. We proclaim, therefore, as the fundamental need of our time, the Spirit of Jesus Christ, and to advocate such changes in our conduct of industry as shall more perfectly express His spirit."

"While recognizing that liberty must be exercised under law and that where men differ in social judgments the will of the majority must prevail, we are persuaded that law, however enforced, cannot of itself command the inner assent through which alone the Christian social ideal is realized. We deprecate, therefore, all effort to repress free discussion of social questions, believing that the only way to conquer error is by truth, and that in the Christian gospel we have a message so adapted to the heart of men that when truly proclaimed it will win acceptance."

PEYOTE OR Mescal

Missionaries working among the Indians are greatly disturbed because of the prevalence of the habit of eating "Peyote" or "Mescal" on the part of the Indians. This practice is said to be the greatest danger that threatens the plains Indians, body and soul. The drug has been identified with the "sacred mushroom" or the "Devil's root," of ancient Mexico. The effect of the eating of this drug, which contains some four alcoholoids, is various, but convulsions, stiffening of the extremities, rapid breathing, weak heart action, slowness of pulse are common in the experience of a subject of the drug. Time is lengthened, an hour becomes a week, and things seem far away. Intoxication follows the excessive use of the drug with the usual results.

The chief concern of missionaries as

to the use of the drug is that it is taking the form of a religion, and the habit is spreading all over the North American Indian reservations. To indicate the situation, a Peyote eater says, "Peyote tells us how to be saved; Peyote prays for us, and when sick forgives our sins. Peyote is the way, the truth and the life to every Indian who eats it. Peyote tells us about Jesus, and makes these things very plain to us." Peyote is the Holy Spirit to the Indian. The change of the habit of using this drug as a narcotic has changed the using of it as a religious cult, and at this point the danger lies.

UNITED EVANGELISM

Under the auspices of the Federal Council of the Churches of Christ in America, Rev. Charles L. Goodell, D. D., secretary of evangelism for the Council, being the director, a nation wide evangelistic campaign of some eighteen Protestant denominations is projected. Professional experts in evangelism are not to be employed. Up to December 31 the evangelistic committees are to be organized and trained in local congregations. From January to Easter every Protestant pulpit is to be called on to sound the evangelistic note. Pastors' training courses will be held for personal workers, as well as the formation of classes or study groups for those who are to enter the churches. The movement is to culminate at Easter when some special efforts will be made to reach non church-goers and to gather in Church members. To get the united movement on the way, a party of pastors and directors of evangelism in the co-operating denominations will accompany Dr. Goodell to Buffalo, Cleveland, Cincinnati, Indianapolis, Chicago, Detroit, St. Louis, Louisville, Pittsburgh, Harrisburg, Philadelphia, Washington and Baltimore. As projected by the Federal Council, there is to be relegated to the scrap heap the former high pressure methods of professional evangelism, and reliance is to be placed on quiet educative processes of the minister and the home church, stimulated by the careful organization, and the fellowship of the whole Christian community. In the announcement of this movement, there is nothing said as to the spiritual needs of the people, of the lapsed state of the church, or dependence on the Holy Spirit.

LONGING FOR HIM

There's a quiet, living Presence,
Who goes with me all the way,
And he tells me I'll be like Him,
When I see His face, some day.

There's a Voice that speaks in accents,
So caressingly divine,
As it whispers, always, ever,
"You are mine—forever mine."

There's a Form, so dear, familiar,
(How I wish that He were here!)

As I ponder o'er the promise,
"Lo, I come—the time is near."

Moody Bible Institute Monthly

Young People's Society Topics

John C. Page

September 5

What Christ Does for the Christian John 15:1-8

Many volumes have been written, and many more will yet be written, in the effort to show what Christ does for the Christian. It may be all summed up in this sentence, that Christ unites the believer to Himself in a vital and an organic union. As the life of the trunk or stock of a tree becomes the life of the branches, so Christ becomes the life of His people—"I am the vine, ye are the branches." Apart from this union, man remains essentially unchristian. Christ cannot be known in a satisfying or saving way except through this union. All effort to produce Christianity without it is fruitless.

This union with Christ involves union with Him in His death and resurrection. It was this union to which Paul referred when he uttered the words of Galatians 2:20, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." This union answers to every demand and need from both the divine and the human side. The divine law which we had broken, brought condemnation and decreed death. In the person of our substitute and Saviour, by virtue of union with Him, the Christian may say, "I have died; I have been crucified with Christ." That is not all, for the Bible declares in Romans 6:4; "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Old things have passed away, behold all things have become new." Such Scriptures as Romans 6:3,4; 2 Corinthians 5:17; Galatians 2:20; and Ephesians 2:4-7 should be carefully studied, together with the verses of our Scripture lesson.

The Scripture lesson itself may be divided into three parts. In verses 1-3 the relationship between Christ and His people is portrayed under the figure of a vine and its branches. The words "in me" supply the key to this relationship. Christians are "in Christ" and He is in them. This relationship is developed later by Paul under the figure of a body, with Christ as the Head and Christians as the members. As the members of the human body are organic and vitally united to the head, so is the Christian believer united to Christ. These figures of speech, such as the vine with its branches, and the body with its head and members, help us to understand this relationship; but the truth itself is no figure of speech, but a fact of experience. Christ brings the Christian into this blessed relationship of vital union with Himself.

This relationship, like every other, creates a responsibility which is summed

up in verse 4, "Abide in me and I in you." This is the first and greatest responsibility of a Christian. That which counts for most in the Christian life is quality, the quality of Christlikeness, which involves conformity to Him in the doing of the will of God. Abiding in Him makes actual what the promise of John 14:23 makes possible. Out of this abiding in Him and He in us, issues all that is worth while in the Christian life and experience.

The special results of discharging this responsibility are brought into view in verses 5-8. First there is the abundant fruit mentioned in verse 5, "He that abideth in me and I in him, the same bringeth forth much fruit." Another result is recorded in verse 7; it is that of answered prayer. The third result will be seen in verse 8; the abiding life glorifies the Father in the fruitage which it produces.

In view of what Christ does for the Christian according to these Scriptures, how puny and puerile are the modern counterfeits and substitutes for real Christianity!

September 12

A Great Miracle and Its Lessons Mark 2:1-12

The greatness of Christ, the greatness of human need, and the greatness of faith, all combine to make this a great miracle.

The greatness of Christ is seen in His power to forgive sins, to read human hearts, and to overcome spiritual, moral and physical disorders.

Every physical disease typifies in some way the moral disease of sin. The palsied man in this instance was utterly helpless. He had no strength, no power of his own, but while he was yet without strength Christ healed him. So too, when we as sinners were without strength Christ died for us. (See Rom. 5:6.) The love and power of our Lord in this miracle, together with its spiritual suggestiveness, is one of the outstanding lessons. It expresses itself not only in the forgiveness of sins and in moral and physical healing of the palsied man, but also in His attitude towards the critics who were reasoning in their hearts, and who in their ignorance of His deity accused Him of blasphemy in His words, "Son thy sins be forgiven thee." Such words from a mortal man would have justified their charge of blasphemy; but that He was more than man was demonstrated by his penetration of their thought and by His further words, "Arise, take up thy bed and walk." We might reasonably expect that such a demonstration of love and power would overcome all prejudice and pride, whether in those who saw the miracle performed, or in those who now read the record of it.

Had their eyes been opened, they would have seen in Christ that which all ought to see, that He is the one "who forgiveth all thine iniquities; who healeth all thy diseases." This is the first and greatest lesson of this miracle.

Another lesson is that of persistent faith. Four friends brought the sufferer to Jesus; because of the crowd they could not immediately gain access to the Saviour's presence, but true faith will not go back. The glory of faith is that it overcomes obstacles and hindrances. It undertakes the unusual and achieves the impossible. In Hebrews 11:33 we read of those who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Very significant are the words of verse 5, "When Jesus saw their faith." It was the faith of the four that prevailed for the healing of the fifth. So simple and suggestive is that, that even "he who runs may read." There are crowds to be overcome now, not of people, but of opinions, forms, ceremonies, prejudices, and hindering things of various kinds. O for a faith that will not shrink, a faith that will break up the roof, if necessary, in order to bring others to Him who speaks the word of pardon and peace to the soul! This is the victory that overcometh the world, even your faith.

September 19

Good Work; Finding It and Doing It Ecclesiastes 9:10; Colossians 3:22-25

Stimulating words and phrases in relation to work abound in these Scripture verses. "Do it with thy might"; "Not with eye service as men pleasers, but in singleness of heart, fearing God"; "Do it heartily as to the Lord"; "Ye shall receive the reward of the inheritance, for ye serve the Lord Christ."

What a transformation would come into our work-a-day world if such principles could be adopted and worked out! But they must first be worked in. They are Christian principles and can operate only in Christian hearts. There is much loose talk about the adoption of Christian principles in industry, but Christian principles can no more be adopted and wrought into the lives of unchristian people, than living precepts can be adopted by dead folk. The outstanding message of Jesus is, "I am come that ye might have life." That life contains within itself the power to adopt His lofty principles.

Good work in every sphere brings its own reward, whether it be in the church, the Sunday-school, young people's societies, the study, the market, the farm, the bank, the store, the mine, the school or the home. Success in every department of activity is impossible apart from good work, therefore determine to do first-rate work.

Testimonies and examples concerning hard work as essential to success, can be drawn from many fields of endeavor. Sir Joshua Reynolds, speaking to students

of art said: "If you have great talents, industry will improve them. If you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labor. Nothing is to be obtained without it."

Daniel Webster once said: "All the genius I have lies just in this, that when I have a subject in hand, I study it profoundly; day and night it is before me. I exploit it in all its bearings so that my mind becomes pervaded with it."

Of Rufus Choate it is said that one of his most remarkable traits of character was his unflagging industry, coupled with a readiness to make any sacrifice of his own enjoyment in order to secure the highest position in his profession.

Speaking of the ministry, Norman McLeod used these words, "I feel convinced that every man has given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye that will see what our work is, the humility to accept it however lowly, the faith to do it for God, and the perseverance to go on until death."

The greatest work in the world for the Christian is to prayerfully find a place in the plan of God and then fill that place according to the principles found in our Scripture lesson.

September 26 Inspiring Stories from Foreign Mission Fields (Missionary Meeting)

For material, see the Missionary Department of this Magazine.

October 3 Our Church Privileges and Responsibilities Psalm 84:1-12

The church is the spiritual body of Christ. To be a member of this body and thereby to become a partaker of Christ's resurrection life is indeed a great privilege. Both the privilege and the corresponding obligations are set forth with great clearness in the epistles of Paul, especially in that one written to the Ephesians. In the first three chapters, the privileges are presented and in the last three chapters the responsibilities are recorded. A careful reading of this epistle will be the best preparation for the discussion of this topic.

The 84th Psalm is the pilgrim's Psalm. Inasmuch as Christians are also pilgrims, we may find some application to our topic in this Psalm. In verses 1-4 there is expressed the pilgrim's hope. It is the dwelling place of God towards which he is journeying, "thy tabernacles"; "thy courts"; "thy altars"; "thy house." These are the things the pilgrim longs for. They are the object of his hope. His heart is set upon God and His dwelling place. In the old dispensation, the tabernacle and the temple were peculiarly and especially the dwelling places of God. In our day God dwells in us by

the Holy Spirit. (See 1 Cor. 6:19.) Nevertheless, the house of prayer or the church building ought to be the meeting house, not only of God's people, but of God with His people. As such we should long and hope for its services of worship and praise.

In verses 5-7, we have the pilgrim's experiences as he journeys towards God's dwelling place. Faith has an anchorage, for his strength is in God. Faith has energy and activity for even when passing through the valley of weeping, springs of comfort are discovered. Faith has an assurance and goes on from strength to strength until the pilgrim appears before God. This is the pilgrim's experience, for us it applies to the whole journey of life. In verses 8-10, we have the pilgrim's prayer. The glory of the presence of God is such that the world can offer nothing to compare with the privilege of being even door-keeper in the house of God, hence the earnest cry for help along the way.

The remaining verses disclose the pilgrim's confidence, "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in thee."

THE LATEST PREPARATIONS FOR ANTICHRIST

(Continued from page 15.)

"The king of Israel will become the true pope of the universe, the patriarch of the international church. Then we shall be able to say to the nations: 'Pray to God, and bow down before him who bears the mark of the predestination of the world, and whose star God Himself guided, in order that none other but himself should be able to set humanity free from all sin.' " Extraordinarily solemn is the summary of these subterranean world-conspirators: "*Today I can assure you that we are within only a few strides of our goal.*"

MEMORIAL DAY AT THE AR-GONNE CEMETERY

(Continued from page 20.)

broken, but proud to be able to sacrifice for liberty.

The Thrilling Moment

Suddenly the American band struck up "La Marseillaise," the national anthem of France, and the French soldiers hurriedly presented arms, and the Americans stood at attention.

Hardly had they finished when the French band played the "Star Spangled Banner." Again every one came to attention and salute, and as I glanced toward the flag pole, I saw the French flag was being raised on the standard to the level of the American flag,—two separate nations, but one in grief and sorrow, one in the common cause of liberty for all mankind.

Then came the three volleys from the

firing squad, and almost without warning even and solemnly rolled forth "taps."

As the bugler stood there on the platform, his bugle draped with black and gold, a sturdy little soldier he was, with a real military bearing, and as the notes of "taps" resounded across the hills, then echoed back through the valley, there was hardly a dry eye in the vast audience.

It was our "Farewell" to the dead; to some of us perhaps the last opportunity to look upon the graves of our soldier dead; to some of us came the vision of the farewell of each of the fallen soldiers to the loved ones when they left the homeland, never again to meet on this earth; and in all stirred deep welling emotions, too sacred to be described.

HER PATTERN

"Patteran" is a word the Gypsies use to describe the trail of leaves and grasses they scatter to show which way they have passed.

A Bible entry: "Born, a girl,"
A knitted shoe, a golden curl,
A woolly lamb, gay-colored blocks,
Some wee worn garments in a box;

Some dog-eared books, a pair of skates,
Old photographs of all her mates,
Boarding-school letters full of jokes,
And "love to all the dear home-folks."

A glove, a program from a dance,
A rose pressed in an old romance
A rain of rice along the hall—
Tears on my cheeks—and that is all.
—Fenella, in the *Chicago Tribune*.

Rev. William Williamson, pastor of a Presbyterian church at Leicester, England, in writing his impressions of the Institute, which he has intimately studied for some weeks, says: "One of the pleasantest of my memories of America will be the intercourse and fellowship I have enjoyed at the Institute. The administration is the nearest perfection I have ever known. The domestic arrangements, under the direction of Mrs. Mary Russell, are nothing less than wonderful. The students, too, impress one with their invariable optimism and enthusiasm. My acquaintance with colleges and universities enables me to say that I have never met in any institution more efficiency. I believe the best is yet to be for The Moody Bible Institute."

Palestine and Jerusalem, a Soldier's Handbook, by Rev. H. Sykes, M. A.

This is an exceptionally concise handbook, and cannot but be of the greatest value to all persons wishing to understand Palestine and Jerusalem. It is intimated that the book will soon be published under the title of *A Handbook for Sojourners in Palestine*, which will be true to its contents.

104 pages. 5½x4 inches. Hodder and Stoughton, London. J. H. R.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

TWO CLASSES OF CHRISTIANS

W. C. M., *Hanging Rock, O.*

Question: Are there two classes of Christians in the world? If so, will both classes be admitted to heaven?

Answer: Whether there be two, or many classes of Christians, all true Christians will surely be admitted to heaven. We are not to be admitted to heaven because we are faultless, but because of the perfect atonement of Christ, and because of His power to save and to keep all who really believe on Him.

Those described in 2 Timothy 3 are not, as you suggest, Christians at all, for they are "corrupted in mind, reprobate concerning the faith" (v. 8). Many doubtless will be saved who have wasted their lives, having built only of wood, hay, stubble. Their works will be burned, but they themselves will be saved because they are built upon the one foundation, Jesus Christ (1 Cor. 3:13).

WOMEN AS PASTORS

N. G. C., *Greenfield, Mass.*

We are not surprised at your objection to our remark that "we do not favor women pastors," because you interpreted it to mean women preachers, which is a different thing. A pastor is one who has authority over a church, and there is nothing recorded in the Bible of that kind. We admit that it is difficult to interpret Paul's words to the Corinthians and to Timothy on this subject in the light of experience, but you will agree that on general principles it is safer to stand on the Word of God than on human experience. There are those on the staff of this Magazine who know you well and respect you highly, and the last thing they would be guilty of is unkind reflection on your work, or a failure to appreciate its usefulness and your unselfish devotion to it.

"Prophesying" to which you refer and which in the Bible is permitted to women is not identical with the pastoral office, and the same may be said of the missionary work you are now doing.

GIVE AND BRING

M. E. W., *Bessemer, Ala.*

Question: What is the meaning of "give" in Luke 6:30, and of "bring" in Malachi 3:10?

Answer: No special meaning, of course, is attached to these words in the passages specified. When Christ said, "Give to every one that asketh thee," He must have meant just what He said. The Christian is to be pre-

eminently a giver. This is his true character. He has come to recognize his indebtedness to God in everything, and He is to exemplify the spirit of Christ in his own community. We are not to call what we have our own. We are only stewards of what God has intrusted to us.

The command to bring all the tithes into the storehouse (Mal. 3:10), was first of all Jewish, and the blessings were material. Being blessed as a nation in their own land all nations would recognize their happy estate (v. 12). Doubtless the principle of honoring God with our substance holds in this dispensation also, as Christ states in Luke 6:38.

WHO WAS ADAM'S FIRST SON?

W. C. S., *Coldwater, Mich.*

Question: Who was Adam's first son?

Answer: The questioner furnishes a list of the sons of Adam, as given in Genesis 5, 1 Chronicles 1, and Luke 3, in which he names Seth as the second son, leaving a blank space for the first son, which we are to fill in. In our opinion he is in error in calling Seth the second son. Jude does not say that Enoch is the seventh son in the Adamic line, but merely that he is the "seventh from Adam," and such he is in each of the three references given above. The enumeration begins with and includes Adam.

We see no reason for rejecting the historicity of the fourth chapter of Genesis in which Cain is mentioned as the first son of Adam, and Abel the second. As for Cain, he was rejected by God because of his crime, and Seth took the place of Abel (Gen. 4:25). So that in the book of the generations of Adam (Gen. 5:1) the first two sons are not counted.

ABRAHAM AND ABIMELECH

L. T. C., *Payette, Idaho.*

Question: Was not Abraham a greater sinner than Abimelech (Gen. 20:1-18)?

Answer: The record states only how God dealt with Abimelech for his sin, and is silent as to the sin of Abraham. We need not therefore conclude that God considered Abraham innocent. Indeed we may go even so far as to conclude that since God had covenanted to bless Abraham and to make of him a great nation, that Abraham was without excuse in his cowardly fear lest some evil befall him. But this passage deals only with the account of

God's providential care over Abraham and Sarah although they were so imperfect. In spite of his evident weakness, Abraham was still God's prophet (v. 7), and it was through his prayers that Abimelech and his people were healed. Possibly also we do not have a full understanding of the situation, for when the matter was explained to Abimelech he found no further fault with Abraham and immediately restored Sarah, gave rich presents to Abraham, and also the freedom of the land.

THE CARNALLY-MINDED AND SALVATION

L. E. S., *Pierz, Minn.*

Question: Is the carnally-minded Christian lost if he should die in ignorance of his carnality?

Answer: It was a great grief to the apostle Paul that he could not address the Christians in Corinth as spiritual, but as carnal (1 Cor. 3:1). The Christian has two natures, the old and the new, the carnal and the spiritual. Sometimes one is uppermost and sometimes the other. Of course this ought not to be, yet the fact remains that sometimes Christians will walk after the flesh, and thus be carnal, rather than after the Spirit. Your question then in another form is, "If a Christian should die while he is living upon the lower plain, instead of the higher, would he be lost?" Our answer is the same as Paul gives in the closing words of this very chapter, verses 29-39. If the believer has been justified by God, he will also be glorified in the good time to come. Nothing shall be able to separate him from the love of God in Christ Jesus.

SAVED BY HOLINESS, OR BY THE CROSS?

L. M. B., *Camp Dix, N. J.*

Question: If Col. 1:15 in its connection has reference to verifying our holiness, why is there any reference to Christ's human body here?

Answer: Neither the verse in question nor the context has any reference to holiness. The fourteenth verse distinctly says, "In whom we have our redemption through his blood, even the forgiveness of sins." What we have here is redemption, not holiness. We are redeemed through His blood; that is through His death upon the cross, and neither through His holiness or through "verifying our holiness."

In order to redeem us through His blood the incarnation was necessary. He must have a human body. The eternal Son of God, who was "before all things" (v. 17) must take the human form and nature. This is clearly stated in verses 21 and 22. "And you . . . hath he now reconciled in the body of his flesh through death." We are not saved by the holiness of His character nor by our own holiness, but through His crucified body. There is no peace between sinners and God save "through the blood of his cross" (v. 20).

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

September 12

The Glory of Solomon's Reign 1 Kings 10:1-13, 23-25

Golden Text:—"Blessed is every one that feareth the Lord, that walketh in his ways."—Psalm 128:1.

I. The Queen of Sheba Visits Solomon (vv. 1, 2).

Her visit was the result of Solomon's widespread fame. That which made him famous was

1. The Extent of His Kingdom (4:21-25). He ruled over all the kingdoms from the Euphrates River to the Mediterranean Sea, except the Phenicians, but they were in alliance with him. This was the nearest to the realization of the divine promise (Gen. 15:18) that Israel ever enjoyed; but the fulness of the promised possession shall be realized when the greater than Solomon is King.

2. His Great Wisdom (4:29-34). It excelled that of the Chaldeans, Persians, and Egyptians (vv. 30, 31). None of his contemporaries approached unto him in knowledge. He had a singularly comprehensive mind. He was (1) a moral philosopher—spoke 3,000 proverbs; (2) a poet—his songs were a thousand and five; (3) a botanist—he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; (4) a zoologist—he spake of beasts and fowl, and of creeping things, and of fishes. He was superior in intellect to any of his own or any other age.

3. The Temple (chaps. 5 and 6). This was an exact reproduction of the Tabernacle, double in size, in marble and gold. The amount of labor, skill and money expended on the building was exceedingly great (1 Chron. 22:14-16). Never before had such a costly structure appeared. Perhaps its equal has not appeared since.

4. Royal Palaces Adjoining the Temple (chap. 7). Following the erection of the temple he began the building of his own house. He was nearly twice as long in building this as in building the Lord's house.

5. His Commerce (9:26-28; cf. 2 Chron. 9:10, 21). His trading ships went east as far as the Indian Ocean, perhaps even to India; and west as far as Spain. For that day this was a notable accomplishment.

6. Army and Navy (10:26-29; cf. 9:27). This was for more than display. Such wealth and greatness would at sometime provoke opposition, so he put his nation into a state of preparedness.

All this greatness was associated with

the name of the Lord. It was known that his fame was due to his relation with the living God. No one ever had a greater missionary opportunity than he. Wealth and knowledge may be powerful factors for the extension of the cause of Christ. What a wonderful opportunity the present age with its wonderful knowledge and wealth has to make known the true God! How awful when these gifts of God are used for the gratification of self instead of making the light of God shine around the world!

II. The Queen of Sheba Astonished (vv. 3-9).

After the interview in which Solomon answered all her questions, she was overwhelmed with his great wisdom. She had plied him with hard questions to see if he could measure up to his reputation, and found that the half had not been told her. His prosperity—houses, servants and their manner of life, and his manner of worship so impressed her, that she exclaimed, "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice." She attributed his wealth and prosperity to God but as to whether she became a believer in the true God we cannot be sure.

III. The Queen of Sheba Gave Gifts to Solomon (vv. 10-13).

As was the custom, she brought gifts to Solomon the king, the gold of which was in value between three and four millions of dollars.

This was a large gift for that time, but Solomon more than recompensed her. He gave her all she desired, and in addition of his royal bounty. While her gift to him was great, his to her was greater, even in keeping with his possessions. God gives unto them who give their hearts unto Him exceeding abundantly above all they ask or think (Eph. 3:20).

IV. All the Earth Sought to Solomon (vv. 23-26).

His fame spread to all the earth so that the people came to hear the wisdom which God gave to him. They came with their gifts of silver, gold, garments, spices, horses and mules, so that silver came to be as common in Jerusalem as stone. There is a time coming when the greater than Solomon shall be King over all the earth, and then all the people thereof shall come to him with their gifts, and He shall give unto them of His royal bounty. Happy, indeed, will

all those be who recognize Him and give their allegiance to Him!

September 19

Evils of Intemperance (Temperance Lesson)

Proverbs 23: 19-21, 29-35

Golden Text:—"The drunkard and the glutton shall come to poverty."—Proverbs 23:21.

I. A Father's Wise Counsel (vv. 19-21).

1. What It Is (v. 20). "Be not among winebibbers; among riotous eaters of flesh." This means persons who meet together for the express purpose of drinking intoxicating liquors and eating purely, for the gratification of their appetites. Winebibbing and gluttony usually go together. It was this combination that was used as a reproach against our Lord (Matt. 11:15).

2. Reason Given (v. 21). "The drunkard and the glutton shall come to poverty." Intemperance in drinking and eating leads to ruin. Poverty inevitably follows in their wake. The one who indulges not only spends his money for them, but the body and mind are so affected that there is no ability to work and plan, so that beggary is the result.

II. Woes of Those Who Indulge in Wine (vv. 29, 30).

No more graphic description of the winebibber has ever been given. Herein is portrayed in the most impressive manner the miseries attached to the drunkard's life. There are six of them:

1. The Awful Pain Which Causes One to Cry Out, "Oh!" Many, indeed, are the pains which men suffer because of strong drink. Bodily ills innumerable can be traced to its evil influence.

2. Sorrow—the Remorse Which Causes One to Cry Out, "Alas!" Many are the expressions of bitter regret which daily come from the lips of the drunkard. Sometimes it is the sorrow of disgrace, loss of manhood and self-respect; sometimes it is the sorrow of poverty of himself and family—clothed in rags and half-starved; sometimes it is the sorrow of following a broken-hearted wife to the grave, and seeing his children scattered among strangers.

3. Contentment—Strife and Quarrelling. Much of the fighting among men is directly caused by their passions being inflamed by strong drink. The drunken man is ready to take offense, as well as to give it. He not only has contentions from without, but he has struggles within. His conscience and appetite are constantly warring with each other.

4. Babbings and Complaining. The winebibber complains of everything; ill luck, broken fortune, ruined health, loss of friends, of fate and of God. He sees everything wrong but himself. His entire system is out of order, rendering it impossible to see things straight.

5. Wounds Without a Cause. These are wounds which might have been

Moody Bible Institute Monthly

avoided—from fightings in which a sober man would not have engaged, and from accidents which are purely the result of intoxication.

6. Redness of Eyes. This has reference to the blood-shot eye of the tippler which renders dim his vision. A gaze into the eyes of the habitual drinker is the best commentary on this statement.

All these woes come upon those who tarry long at wine (v.30). Beware of the desire to taste wine. Those who frequent the places of drinking soon are tarrying long at wine.

III. The Attitude Enjoined (v. 31).

Look not at it. Do not put yourself in the way of temptation. The only safe attitude toward strong drink is total abstinence, and the only sure way of total abstinence is not to even look at it. If one never looks at it, he shall never desire it. If Eve had not looked at the forbidden fruit, she never could have lusted after it.

IV. The Drunkard's Bitter End (vv. 32-35).

1. The Acute Miseries Resulting (v.32). "It biteth like a serpent, and stingeth like an adder." Strong drink, like the poison of the serpent, permeates the whole system and ends in the most fatal consequences—the bitterest sufferings and death. If men could see the end from the beginning, the first cup would never be taken.

2. The Perversion of the Moral Sense (v.33). (1) This excitement causes the eyes to behold strange things. This denotes the fantastic images produced on the brain of the drunkard. Even when delirium tremens does not result, there are awful fancies which are beyond the possibility of realization. Since unbridled lust always goes with wine drinking, no doubt it is true as the Authorized Version has it, "Thine eyes shall behold strange women." Drunken men do desire and rave after unchaste women. (2) "Thine heart shall utter perverse things." His moral sense being perverted, his utterances partake of the same. He tells lies—his words can not be relied upon.

3. He Is Insensible to Danger (v.34). The drunkard is unsteady; his brain reels to and fro. He is foolhardy, even as one who would lie in the top of a ship's mast where there is the greatest danger of falling off.

4. He Is Insensible to Pain (v.35). The drunkard is utterly ignorant of what happens to him while under the influence of strong drink. Many bruises and wounds the drunkard has which he can not account for. He did not realize when he received them.

5. His Abject Bondage (v.35). After all his sufferings, sorrow, and disappointments, he goes on as a bond slave to follow the ways of sin.

6. Hell at Last. No drunkard shall inherit the kingdom of heaven (1 Cor. 6:10).

September 26

Review: Saul, David, and Solomon Compared

Golden Text:—"Man looketh on the outward appearance, but the Lord looketh on the heart."—1 Samuel 16:7.

It was the committee's thought that the three kings of the united kingdom should be compared, but that would necessitate going back about half way into the preceding quarter, and since the time for review is so short, it would hardly be wise for any but the adult classes to go back of the present quarter's lessons. If in the adult classes this should be done, the review should be rapid and confined to:

1. The Character of the King.
2. The Chief Events of His Reign.
3. His Success or Failure as the Case May Be, and the Reason Therefor.
4. Lessons Taught Us.

The better method for most teachers and classes will be to let the lessons center in the two outstanding personalities of David and Solomon. The first eight lessons thus center in David and the last four in Solomon, both as a mental discipline and as a spiritual message. A good way is to get the pupil to grasp the main facts of each lesson and then state its leading lesson:

Lesson for July 4. David's zeal for God and faith in God made him courageous to meet Goliath. His good sense caused him to discard Saul's armor and use his own gifts. He went forth in the name of the Lord of hosts, that all the world might know that there was a God in Israel.

Lesson for July 11. The friendship between Jonathan and David was based on genuine love. Because of this love Jonathan waived his personal rights to David, as a token of which he gave to David his court robe and equipment. Truly, "Love seeketh not her own."

Lesson for July 18. David's regard for Saul was due to the fact that God's anointing oil had been placed upon him. The one upon whom God has placed His Spirit should be revered, not because of what he is in himself, but because of God's gift upon him.

Lesson for July 25. David's behavior through the period of civil war between the house of Saul and David won the confidence of all the tribes, so that they came to Hebron and made him their king.

Lesson for August 1. The great lesson needed to be learned by all men is God's holiness. His name and institutions should be revered. Ignorance or thoughtlessness will not save a man from the penalty of violating God's laws.

Lesson for August 8. Justice and judgment were executed unto all the people when David was established king. This is typical of the time when Christ, David's Son, shall reign in righteousness over all the earth.

Lesson for August 15. David's sorrows were occasioned by his sins. "Whatso-

ever a man soweth, that shall he also reap."

Lesson for August 22. Despite the awfulness of our sins, true penitence and confession will bring pardon.

Lesson for August 29. Because Solomon put wisdom to do God's will first, God gave him honor and riches in abundance. "Him that honoreth me I will honor."

Lesson for September 5. A house is made sacred only as God's presence sanctifies it. It was not Solomon's words or his prayer that dedicated the temple; it was the manifestation of a divine presence.

Lesson for September 12. God's gifts to Solomon made him to be great before the world. His fame gave him an unique opportunity to witness of God to the nations of the world.

Lesson for September 19. Those who heed the advice of a father will escape all the sorrows and miseries of the drunkard.

October 3

The Birth and Childhood of Jesus Matthew 2:1-15

Golden Text:—"Thou shalt call his name Jesus; for he shall save his people from their sins."—Matthew 1:21.

Since we now have six months of study in the Gospel according to Matthew, every teacher should grasp the book as a whole, and present each lesson in its relation to the central purpose of the book. The central theme of Matthew is Jesus Christ the King—the fulfiller of the Messianic hope. In harmony with this pre-eminent theme, Matthew first deals with the all-important question of His genealogy, for His right to occupy the throne of David His father must be established. The royal covenant was made to David (2 Sam. 7:8-16; Acts 2:30-32). In harmony with this, the first verse constitutes a key to the book. David's name appears before the name of Abraham because the royal covenant was made to him. The name of Abraham follows, for He was likewise the seed of Abraham, the one through whom all the families of the earth were to be blessed (Gen. 15:18).

I. The Birth of the King (1:18-25).

The Messiah was to be the seed of a woman—the son of a virgin (Gen. 3:15; Isa. 7:14). This was fulfilled in the birth of Jesus. The genealogy as given in Matthew 1:1-17, shows His legal right to the throne; but had He been that only, He could not have been the Saviour from sin. He must be both human and divine (Isa. 9:7). The Messiah was begotten by the Holy Ghost and born of the Virgin Mary, thus becoming Immanuel, which term means in all its fulness, God for us; God with us; God in us. It will thus be seen that the virgin birth is most vital to the Christian faith. Christ was sinless because He was begotten by the Holy Ghost. Had He not been sinless He could not have been a Saviour.

II. The Magi Seek Israel's King (2:1,2).

The King had a most heartless reception. The kingdom was not ready for Him. His advent was heralded by a star which guided souls from a foreign nation to seek and worship Him, pouring out their gifts to Him. These wise men were either Arabian or Persian astrologers, students of the stars. The appearance of an unusual star attracted their attention. Perhaps they were acquainted with the famous prophecy of Balaam (Num. 24:17). Doubtless through the influence of the Jews who remained in Chaldea, or the direct influence of Daniel extending to this time, they had become acquainted with the hope of the Messiah. The light they had was dim, but they lived up to the best they had. To those who act upon the best light they have, God always gives more. To those who refuse to act upon the knowledge given, God not only refuses to give more, but brings into confusion that which they already possess (Mat. 25:28).

These men were really wise, and from them let us learn:

1. That All True Wisdom Leads to the Saviour, for He Is the Logos—the Fulness of Wisdom. Those who do not seek Him are most unwise.

2. That God's Word Shall not Return unto Him Void (Isa. 55:11). The seed cast upon the waters of the East brought forth fruit after many days. This ought to bring comfort to many ministers and Sunday-school teachers who have not as yet seen the fruit of their labors. No work done for the Lord eventually fails.

3. The Grace of God Calls Men from Unexpected Quarters. Some who have the least opportunity give the greatest honors to Christ; while others blessed with the richest opportunities shut Him out.

III. Herod Seeking to Kill the King (vv. 3-8).

The news brought by the Magi struck terror to Herod's heart. He was not alone in this, for all Jerusalem was troubled with Him. The news ought to have brought joy. A glimpse at the social customs in and about Jerusalem at that time will enable us to understand why this news brought uneasiness to the people. They were living in the greatest of luxury. Fine dresses, sumptuous feasts, fine houses, etc., led to gross immorality. We can thus readily see why Herod and all Jerusalem should be troubled. They did not want a Saviour who would save them from their sins; they wanted to continue in them. Herod demanded of the priests and scribes information as to where Christ should be born. They soon were able to tell him, showing that they had a technical knowledge of the Scriptures, but no heart for the Saviour set forth therein. They had no disposition to seek Him. Conditions much like this prevail today.

All this occurred in Jerusalem, the

city of the King, the place of all places where He should have been welcomed. It seems where the greatest privileges are, there is the greatest indifference shown as to spiritual matters. Where the light shone the brightest, the densest darkness now reigns. This reception accorded the Saviour shows the perverseness of heart, the cause of so many being indifferent to Christ, and their opposition to Him when His claims are presented. The luxuriousness of the wealthy, the frivolities of the fashion-loving, and the gross immoralities to which they lead make Jesus Christ unwelcome in many quarters today.

IV. The King Found (vv. 9-12).

The Magi having obtained the desired information, started immediately to find the King. As soon as they left the city, the star which had guided them from the East appeared again to lead them on. Not that it had disappeared from the sky, but the dwellings of the city, no doubt, shut out the sight of it. Oftentimes our spiritual vision is obscured or hidden by the things of this world. The star guided them to the place where the Christ was. Those who earnestly seek

Jesus shall find Him though all hell opposes. When they found Him they worshiped Him. They did not see any miracles; only a babe, yet they worshiped Him as King. "Blessed are they that have not seen and have yet believed" (John 20:29). Note God's overruling providence in all this. Hundreds of years before, the prophet said that Christ should come forth from Bethlehem (Mic 5:2). God so ordered affairs that Mary should be brought to the city to give birth to Christ. Nothing can thwart the divine purpose. God ordered that the Magi should depart another way, thereby defeating Herod's wicked purpose. The gifts of these wise men, God put into the hands of Joseph and Mary before going to Egypt. Doubtless they served a good purpose in meeting their expenses during their stay there. Truly, "All things work together for good to them that love God" (Rom. 8:28).

V. The King Protected (vv. 13-15).

To escape Herod's wicked aim, God directed Joseph to take Mary and the child Jesus and flee to Egypt. In obedience to the heavenly vision he went and remained until Herod's death.

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

AN INDIVIDUAL HISTORICAL RECORD

A number of schools, notably that of the First M. E. (South), of Memphis, Tenn., have kept an individual record of important life-facts and schoolwork of each member of their school for many years back. Keeping the addresses and other interesting items occurring after they move away, each former member is sent the printed annual report with the annual school letter inviting them to the anniversary services. Many former members report that no matter where they are the influence of the spirit of the old school is a vital factor for good in their lives.

While any publishing house has forms of individual historical record systems, some schools make their own form on the loose-leaf plan, having an alphabetic transfer file in which to place the records of all removals.

The following facts are generally recorded: date of entering, name, address, birthday, parents' first names, parents' church, assigned to what department, dates of promotion from one department to another, joined church, left school, (cause), later postoffice addresses, important facts in the member's life—such as graduations from school and college, business positions held, when and to whom married, number of children at last report,—all this, in addition to attendance and the yearly standing in lesson work.

If the keeping of such a record is too

much work for the general secretary, then appoint a historical secretary who will digest the school secretary's records and keep the school's historical record up to date.

"TALKS TO SUNDAY SCHOOL TEACHERS"

From a late book with the above title, by Luther Allen Weigle

Get interested in the lesson yourself. Study it until you find something which sets your mind aglow. Ask yourself just why you are interested in that particular thing. Will what has interested me in this matter, interest my pupils? Find the angle of approach that will interest them. Have something new to give to them. Make them feel their need of what you bring them. Teach as concretely as you can. Make your teaching direct and practical.

No lesson is complete until the pupil can apply it. Drill has not been adequate until the pupil can use, readily and efficiently, the habit of skill it is meant to impart. No principle, formula, idea, or other bit of knowledge is fully grasped until the pupil can see its bearing upon new situations, other than those from which he acquired it, and is able to use it in the solution of new problems. The lesson is applied when the pupil is able, because of what he has learned in it, to bring added power to bear upon new situations.

The teacher must rouse the pupil to think and do for himself; and he must help the pupil to use what knowledge he

already possesses as a basis for his understanding of new experiences and his construction of new ideas.

THE SCHOOL OF PRACTICE FOR SEPTEMBER

Pedagogy teaches us that the learning process is not completed until there is an expression of the truth which we seek to impress. Therefore it is true we learn by doing, and the doing is a necessary part of the process of learning.

Teachers who plan real teaching of the lessons in the Sunday-school must always keep in mind they are working in two schools—The "School of Theory" which has its weekly one-hour period in the Sunday-school session, and the "School of Practice" which continues every conscious hour the whole week through between the Sunday-school session. Learned lessons, therefore, require the theory of the class period and the practice of seven days' living to fix them clearly, deeply, and permanently in mind and heart.

With this in mind, how may we plan the International Uniform Lessons for September to be worked out by our pupils in the school of practice? How would this do?

September 5. *The Building of the Temple*. Since this body, they are building, is the "temple of the Holy Ghost which is in you" (I Cor. 3:16; 6:19), let them try each day to let the Spirit bear His fruit (Gal. 5:22, 23), and come back next Sunday and report in what ways God has helped them to build into their hearts—temples of His Spirit,—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

September 12. *The Glory of Solomon's Reign*. Since we have seen "the greater than Solomon," Jesus, today send your pupils home to note what He gives them this week and report next Sunday what they gave Him in return.

September 19. *Evils of Intemperance*. Since intemperance is not only a use of bad things, but also a misuse of good things, send your pupils home to come back next Sunday to report upon the wrong things they avoided, and the right things they were tempted to but did not misuse.

September 26. *Saul, David, and Solomon Compared*. Send your pupils home to practice the good traits and avoid the bad ones of these three kings and ask them to report next Sunday in what ways they tried to be like or not like these men.

Be sure to save a few moments at the beginning of each lesson period for the reports from the past week's "school of practice."

HOW LARGE IS YOUR BIBLE. SUNDAY-SCHOOL TEACHER?

"What an easy question to answer—1362 pages, containing sixty-six books." That is not the answer. I did not ask for the mechanical size of the Book, but I

asked for the content, and in asking for the content it was not what thought was written on the pages, but how much of it is yours. It is all for you, but have you made it yours? The size of your Bible is only as large as the truth you have appropriated. The place where your Bible is found is not between the covers of its pages, but in your heart. What is written there as to the inspiration, the supreme and final authority in faith and life of the Word of God? What does your heart-word tell you of God the Father, Jesus Christ the Son, the Holy Spirit our Teacher and Comforter? What does your heart-word teach about sin, salvation, repentance, faith, regeneration, justification, adoption, sanctification, prayer, the church, its ordinances the coming Kingdom, the destiny of the wicked and the reward of the righteous? A great protest from many has been going up concerning a "Shorter Bible," but Sunday-school worker, is your Bible a "shorter" one? God grant that it will always be big enough so that hid in your heart it may keep you from sinning against Him.

GO THOU AND DO LIKEWISE

A class of twelve girls, fourteen years old, was without a teacher. The pastor in his pastoral visitation found a young lady on whom he felt the Lord was putting His hand for this position. After much prayer by both pastor and prospective teacher, the young lady agreed to take the class for one year, but not before the pastor had said: "I find four of those girls are members of the church, but eight are not, and I shall pray and expect that some of the class will be presented for church membership at each communion until all are received, and may we not hope that this will be realized before the year is up."

At the first communion she presented one, at the second three, and before nine months had passed, the last girl was brought in. She was held accountable for the raw material placed in her hands and because of this she made every move tell in producing the finished product. After all, pastors and superintendents, is not this the most fruitful kind of an evangelistic campaign? Why not organize such an one in your school?

"MY FAITH LOOKS UP TO THEE"

The author of this hymn, Dr. Ray Palmer, at 22 was graduated from Yale. For two years thereafter he was teaching in a ladies select school in New York. One evening he was sitting in his room meditating upon his own unworthiness, and sinfulness, and was overwhelmed with the thought of Christ's love and tenderness toward him, that with his heart melted he sat down and wrote "My Faith Looks up to Thee." Not knowing that he had accomplished much of anything he put the slip of paper on which the verses were written in his pocket.

A few days after he was walking along the streets of Boston, and met his friend Dr. Lowell Mason, who was the music director of the Park Street Church. Dr. Mason was just getting out a hymnbook, and knowing Palmer wrote verses he asked him to prepare some for the book. Pulling out the lines he had in his pocket, they stepped into a nearby store and Dr. Mason glanced them over and said they would do. A few days after when he had composed the music, to which these words are usually sung the world around, he came back to Dr. Palmer and said, "You may do many good things while you live, but you will be remembered most by future generations because of this great hymn;" and so it is.

Every chorister, pastor, and superintendent ought to have one or more of the following books which will help those whom they lead to sing more "with the spirit and with the understanding":

Immortal Hymns and Their Stories—Banks (Burrows); *Studies in Familiar Hymns*—Benson (Presbyterian Board); *History and Use of Hymns*—Breed (Revell); *Hymns and Hymn Writers*—Brownlee (Oxford); *Story of Hymns and Tunes*—Butterworth and Brown (American Tract Society); *Hymns and Their Stories*—Chapman (Scribner); *Annotations on Popular Hymns*—Robinson (F. M. Barton); *Stories About Our Favorite Hymns*—Mallett (American Church Publishing Co.); *My Life, and Story of the Gospel Hymns*—Sankey (S. S. Times); *Famous Hymns of the World*—Sutherland (Stokes); *Twenty-four Hymns and Their Stories*—Wells (Christian Endeavor World); *Singers and Their Songs*—Gabriel (Rodeheaver Co.); *Modern Messages from Great Hymns*—Smith (Abingdon Press).

A THRIVING SUNDAY-SCHOOL IN A LAUNDRY

A steam laundry in the suburb of Bahia Blanca, Brazil, is the meeting place for a growing Sunday-school. Rev. George P. Howard, Sunday-school secretary for South America representing the World's Sunday School Association, states that this school was the first one begun in that community. He writes, "This Sunday-school meets in a steam laundry, surrounded by machinery, boilers, etc. I thought this was the most novel place for a Sunday-school. The youngsters file in through a door labeled 'soiled linen,' when they come to Sunday-school. These children are gathered up from the tenement district and they look like 'soiled linen' when they come to Sunday-school. But just wait. Come back a year from now and you will notice that a moral and spiritual cleaning up has been going on in that laundry on Sunday mornings, and that inward change will register in an outward cleaning up. Little bare feet will begin to don shoes and stockings, little dresses and caps will be washed and ironed on Saturday so as to be in readiness for Sunday morning, and in this way that whole neighborhood will be changed.

"Five years ago Bahia Blanca placed a Sunday-school in Villa Mitre, a suburb of the toughest. The crowd of children that gathered there was the filthiest I had ever seen. But you ought to see the crowd of fine young people they have now! They are the same youngsters, but the leaven of the gospel has been at work: (Continued on page 47.)

Missionary Department

E. J. Pace

RAKERI, CHRIST'S BLACK MARTYR

The martyr spirit is not dead in Uganda, as the following incident testifies:

"Some months ago I was officiating in the cathedral at Mengo. The great congregation had dispersed, and a large body of the communicants remained. Slowly the service proceeded, the profound silence broken only by the solemn words of administration. The last communicants had returned to their places, and I was about to close the service, when from the extreme end of the building—a corner of the south aisle in which she had been sitting by herself—a woman advanced slowly up the nave. I waited wonderingly. As she took her place, kneeling alone at the rail, Harry Wright Duta, who was assisting me, whispered in my ear, 'It is Rakeri, Rakeri! In a moment her story flashed through my mind, and with heart uplifted in praise to God, and with a voice ill-controlled through the emotion that welled within, I administered to her the emblems of the dying love of our Lord and Saviour Jesus Christ. Slowly and with dragging footsteps she returned to her place, and with the 'Gloria in Excelsis' and the Benediction, the service came to an end.

"Now, who was Rakeri (Rachel)? She was a woman connected with the congregation at Ngogwe, near the shores of the Great Lake. Some time previously it had been told at a meeting of Christians how that on a certain island sleeping sickness had broken out, and that the people were dying in large numbers without any one to teach them the way to salvation. This so touched the heart of Rakeri, who was present, that she volunteered to go and teach the women and children. She was warned. She was told of the peril. It would be at the risk of her life. Infection meant death. There was no cure. Nothing could turn her from her purpose. 'I know all this,' she said. 'Those people are dying and know nothing of Christ, the Saviour of the world; I know and love Him, and must go and tell them of Him.' She went and after awhile came back and told how she had been enabled to lead one and another to the feet of the Saviour before they passed into the unseen world.

"She returned to her post. A few more months passed by, and then came the news that she was ill. She was brought back and carried up to the hospital at Mengo, where Dr. Cook, having examined her, pronounced the fatal verdict 'sleeping sickness.' She lived for some months in the hospital under the doctor's care, and during the whole of that time, as long as she could move about, she was a ministering angel to

the sick ones in the women's ward. She would go from bed to bed, reading with this one and praying with that one, soothing all in their pain as far as she was able, and ever seeking with loving words and tender pleading to lead them to the feet of the Saviour. And all the while she was a dying woman.

"It was during this time of comparative strength that Rakeri came to the communion service in the cathedral (which is quite close to the hospital), as I have already told. She sat in that distant corner all alone, because she knew that people would shrink away from her as they would shrink from contact with death itself.

"I saw her once again. It was the last day of her life. She was lying on her bed in the woman's ward. The fatal slumber was upon her. 'The Bishop has come to see you,' said the doctor. Her eyelids fluttered for a moment as though she understood, and then she fell back into slumber once more. I could but whisper in her ear the blessing of God, the Father, the Son, and the Holy Ghost, and so she passed to her rest and her reward."

Where in the whole history of the Christian church is there to be found a nobler instance of self-sacrificing love? "Greater love hath no man than this, that a man lay down his life for his friends." — Bishop Tucker in *Eighteen Years in British East Africa and Uganda*.

THE CHRISTIAN MISSIONARY

"The Christian missionary is a human phenomenon without parallel in history. * * * He carries no arms; is clad with no civil authority; has very little money; and is usually alone. * * * And yet he succeeds everywhere. * * * He reproduces in savage soil the best morality which civilized lands know." — William Olney, in Fitchett's *Unrealized Logic of Religion*.

O solitary worker, in the wastes of heathendom,
How mighty is the power behind thy work!
To make His Kingdom come
God's love and wisdom in thy message lurk.

What miracles of mercy are the pagans truth transforms
And brings to Jesus' footstool clad and saved:
'Tis divine grace performs
Such signs in every land by ocean laved.

Adore, then, humble faith! and all ye infidels be still!
For God Himself is with His servant weak:
The wonders of His will
Cluster where faithful tongues His Gospel speak.

A PERFECT SAVIOUR

A Chinese Girl Quoted in *Chinese Christian Intelligencer*

"And when he had called unto him his twelve disciples, he gave them authority over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1, R.V.).

When Jesus sent the twelve and seventy out, He gave them power to work miracles, and to cast out demons. Why cannot the Christians and pastors do that now? I have had this question in my thoughts for more than twelve years, and could not reason it out. I thank God that He has shown me that He works miracles now just as much as He did thousands of years ago. Reader, I suppose you may doubt, or be surprised at what I have said, if you have not yet let Him work a miracle in your life. Formerly I did so—I was not only surprised but I doubted it terribly. Well, I want to tell you what Jesus has done for me. I deeply feel that God wants me to give a little testimony as a help to others. I became a Christian when I was sixteen years old. Oh! you cannot realize how much I longed to be a strong and powerful Christian. I tried hard, and used my own strength and effort to be good and to do good. I made up my mind to pray and to study the Bible. I longed to have powerful Christians for my friends, and oh! I just tried hard to tell others about Jesus. I had told Jesus that whatever He wanted me to do, I would do, and wherever He wanted me to go, I would go. But at that time I was not getting the results that I longed for, and my own Christian life was increasingly unsatisfactory. Sometimes I felt I had a very strong love for God and sometimes I became cold like ice. The same old sins and defects that I had had all my life continued. My life went up and down like the waves of a stormy sea. Oh! I failed again and again. I could not do the things I wanted to do. Four years ago I met some well-educated people, and thought I could surely get some help from them. I began to talk with them about the Bible. Most of them believe what is called the "Higher Criticism." I was strongly influenced by them. Whatever they said, I just took for granted. I thought that their experience, education, and age were greater than mine, so little by little I began to accept one after another of their historical and scientific explanations of the Bible, and thought it over and over by my own reasoning. My spiritual life went down and down until I became utterly discouraged. I had given up all hope and even desire for salvation. I made up my mind not to struggle any more to know God, because I had longed for twelve years and had not been successful. I lost all my spiritual power, and became selfish, proud, unloving, and lost my temper as easy as breathing. I became self-righteous and thought nobody was as good as I was, and my heart grew harder and harder until I stopped giving myself to prayer

Moody Bible Institute Monthly

and Bible study. When I went to church I hated a long sermon.

Last summer I attended an inspiring conference. Here God worked wondrously in many hearts, but I did not get any help. I came back with the same old sins. My eyes were blind, and my heart was hardened. When I saw many people go to the platform and confess their sins, I determined that I would never allow myself to do such a thing as that.

I met dear Miss Ruth Paxson in the year 1914. She has been helping me in the knowledge of God and His truth, and is a spiritual mother of mine. I love her dearly. But as soon as I heard the "Higher Criticism," I gave up all her influence and backing. I thought no doubt she was a little too superstitious. Although she poured out her heart to show me the truth, yet I could not accept. But thank God, through her prayers, I am saved by grace! Three weeks after the conference God appeared to me and said, "My beloved child, have you ever realized how much I love you? Do you know how precious you are to me? Do you know how much you have hurt my broken heart? The more I love you the more you turn against me." My whole attitude toward God and man was at once entirely changed. I put myself, my life, my friends and my all into his hands. The cross of Christ just cut off forever the old life from me. * *

I can never sufficiently praise Him for His grace, love, and mercy to me. Now I can quite understand what "a sinner saved by grace" means. I once was one of His lost sheep. He sought me with bleeding hands, and put me on His shoulder. I praise Him that in His patience and grace He brought me clean over Jordan. Oh! my own nothingness! Without His aid I cannot even stand one moment. I cannot now understand what a life without Christ would be like.

Reader, do you doubt? Do you not long to have spiritual power over sin, and power for service? Has all your work been in vain? Have you got new life, victory, and the very life of our dear Lord yet? Are you worrying and disappointed? Do you have heartaches, and is your burden too heavy to carry? Well, I pray you "Come to your tender Saviour and tell Him all your troubles. He is our joy, peace, might, and very present help in time of need. But if you still doubt, and let Christ stand outside the door of your heart, you just make Him terribly sad, for you and your life will be such a pitiful one."

This young lady has applied to be sent to Yunnan as one of the missionaries of the Chinese Home Mission Movement.

ACROSS THE CONTINENT OF AFRICA

A recent visitor to The Moody Bible Institute was Rev. William Haas, late of the Africa Inland Mission. Mr. Haas has penetrated the continent from Mombasa to the mouth of the Congo, journeying into the Southern French Sudan, establishing mission

stations in a tribe of 2,000,000 utterly unreached pagans.

The work of evangelizing this portion of Africa proceeds on a somewhat different line than is usually employed. About forty Baptist churches located in the central states of the United States, all of them premillennial in doctrine, are interested in the pioneer venture. Each church commissions and sends out its own missionary being responsible for his entire support, and to which alone he is responsible. Missionary administration on the field proceeds along the usual lines of a field council, but the responsibility of each missionary, as above stated is to the church sending them out.

Mr. Haas is in America seeking volunteers for this great and needy field, hard-pressed from the north by the Mohammedan advance. May God bless this and every sincere effort, to make Jesus Christ known in these unreached fields of the "Dark Continent." Any churches interested in Mr. Haas and his mission can communicate with him through The Moody Bible Institute.

A certain brand of cigarettes is advertised in every city and town in Japan. It is the most popular brand of cigarettes in the country, not because of its superior quality but because it is backed by American capital which has brought it to the attention of the smoking public by prodigious advertising. A Japanese Christian statesman, pointing one day to this advertisement, remarked: "If America would put as much capital into the advertising of Christianity as they put into the advertising of that cigarette they would have the gospel of Jesus Christ in every hamlet of this Empire within five years."

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SEPTEMBER, 1920

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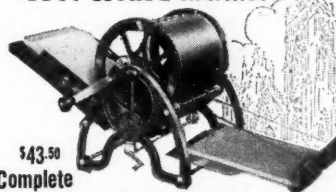
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THE CALL OF SAMUEL

Text: 1 Samuel 3:10.

1. *It was from the Lord*—other calls came, the one authoritative call is from God.

2. *It was to the Lord.* He has made all for Himself, and we find rest and strength only when we come to Him.

3. *It was for the Lord*—life's work has all to be done for Him.

4. *It was a call after home dedication.* Samuel was sent (given up) to the Lord by his mother, probably by both parents. It is a blessing to be parentally dedicated—subsequent blessings are a fulfilment of parental prayers.

5. *It was a call to self-consecration.* Personal choice must follow home dedication.

6. *It was a call for national edification.* Samuel's life-usefulness was a blessing to the whole nation.

7. *It was a call from above to a task below.*
—A. M. Thomas.

LOST OPPORTUNITIES

1 Kings 20:40: "And as thy servant was busy here and there, he was gone."

I. Important Interests Have Been Committed to Our Care.

1. Our personal salvation.
2. The salvation of our neighbors.
3. The religious education of our children.
4. Sympathy and relief for the poor and suffering.

II. God Furnishes an Opportunity to All.

1. He fits the opportunity to the work required.
2. He provides the means essential to success.
3. He gives efficiency and certainty to the effort.

III. Opportunities Lost Are Lost Forever!

1. We lose them unconsciously.
2. We lose them while busied here and there with minor things.
3. Lost opportunities bring loss of happiness.
4. The consequences of their loss will be eternal.

—W. W. Wythe.

CHRIST IN FIRST PETER

Resurrection of Christ our Hope (1:3).
Appearing of Christ our Reward (1:7).
Suffering of Christ our Glory (1:11).
Blood of Christ our Redemption (1:19).
Sacrifice of Christ our Acceptance (2:5).
Footsteps of Christ our Example (2:21).
Death and Resurrection of Christ our Pledge (3:18, 22).

Suffering of Christ our Joy (4:12, 13).
Eternal Glory of Christ our Call (5:10).

OUR HABITATION FROM GOD

2 Cor. 5:1-10, R. V.

An Outline for a Funeral Sermon

- Introduction.**
1. Delivered unto death, 4:11.
 2. Death followed by resurrection, 4:14.
 3. Present affliction, but eternal glory, 4:17.

I. Character, v. 1.

1. Supernatural, "from God."
2. Unprofaned by human hands.
3. Eternal.
4. Heavenly.

II. Contrasted with the Earthly, vv. 2-5.

1. In this we *groan*. Pain, disease, sorrow, v.2.
2. In this we *long* for the heavenly, v.2.
3. In this we are *burdened*, v.4.
4. The present body is *mortal*, v.4.
5. *But* in the present body we have the Holy Spirit, v.5.

III. Take Courage, vv. 6-8.

1. Though *now absent* from the Lord, v.6.
2. We walk by faith, v.7.
3. We shall be at home with the Lord, v.8.

Application: "Wherefore?"

1. Aim to be well-pleasing to Christ, v.9.
2. Such living will be rewarded by Him, v.10.

—Grant Stroh.

THE WALK TO EMMAUS

Luke 24

I. The Darkness of Night.

1. Their eyes were holden—Darkened Vision, v.16.
2. Their speech was sad—Darkened Hope, v.17.
3. They were slow to understand—Darkened Intellect, v.25.

II. The Dawn of Morning.

1. Angels said He was alive—Dawn of Hope, v.23.
2. He interpreted the Scriptures—Dawn of Faith, v.27.
3. "Abide with us"—Dawn of Interest, v.29.

III. The Mid-day Glory.

1. Their eyes were opened—Renewed Vision, v.31.
2. The Scriptures were opened—Rich Experience, v.45.
3. "And they know Him"—The Risen Lord, v.34.

—D. W. Barclay.

If Satan was dangerous when Paul wrote his epistles, how much more dangerous must he be now, for he has so much more experience!—Andrew A. Bonar.

SERMON ANALYSIS BY QUESTIONING

Suggestions to Young Preachers

Write out the phrase or sentence or truth you have selected as a text; then apply to it in the following order the questions: 1. What? 2. How? 3. Why? and write out the answers to these questions that your mind suggests.

EXAMPLES

2 Cor. 5:15: "He died for all," etc.

1. *What* does the word "*died*" mean? More than physical dissolution, etc.
2. *How* could He die for *all*? Because of what He was.
3. *Why* did He die for *all*?

Because of the grace of God, the worth of man, and that "they which live," etc.

John 14:27: "My peace I give to you."

1. *What* does Christ's peace mean? The peace which He possessed. The peace of God, peace with men, with conscience, etc.
2. *How* is Christ's peace obtained? It is not earned, it is received as a gift.
3. *Why* is Christ's peace necessary? Because without it all other possessions are unsatisfactory, etc.

EXERCISES

Work out in this way Acts 24:16; Matt. 7:13, Gal. 6:17.

—R. J. Wardell.

THE LORD'S SUPPER

1 Cor. 11:23-26

We notice three things in the Scriptures.

1. The Person We Remember.—The Lord Jesus. "Me" (v. 25). The once-crucified, but now-glorified Christ of God.

Who is He? Read Proverbs 8. The eternal wisdom. Read John 1 and Hebrews 1.

2. The Fact We Announce.—His death (v. 26). "Show the Lord's death." It is for others to see as well. We meditate upon His sorrows and suffering in His presence.

3. The Event We Wait For.—His coming—"till he come" (v. 26). Sooner than we think. It may be tonight!

"O joy! O delight! should we go without dying! No sickness, no sadness, no dread and no crying; Caught up through the clouds with our Lord into glory,
When Jesus receiveth His own."

Introspection is one of the most harmful things in the Christian life. Never meditate upon self. There is a saying, "For one look at self take ten looks at Christ." I would say take eleven looks at Christ and not one at self.—W. H. Griffith Thomas.

Readers are invited to tell the Editor how they think this department might be improved. Contributions of suitable matter are also solicited, to be published, if accepted, at an appropriate or convenient time.

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THE GOSPEL IN ONE SYLLABLE

Luke 14:17: "Come!"

I. Who?

1. Moral sinners.
2. Ignorant sinners.
3. Hard-hearted sinners.
4. Helpless sinners.

II. Whither?

1. Christ, the only deliverer from sin.
2. Christ, the only source of happiness.

III. How?

1. Contritely.
2. Trustfully.

IV. When?

1. Now is God's time.
2. Means are now provided.
3. It may be now or never.

—W. W. Wythe.

NAILS

An Object Lesson Talk to Children

Introduction. Scripture references to nails: Judges 4:1; Isaiah 22:23, 25; John 20:25, "the print of the nails."

Nails have points; some sharp, some blunt.

1. *The Useful Nail* (3-inch). Can be used for many purposes. Boys and girls can be useful in the world; some in one way and some in another. All should seek to be made "meet for the Master's use."

2. *The Strong Nail* (4-inch and thick). A hole has to be made before it can be driven. When driven, it holds, and is very difficult to get out. It is used where security is needed. Much may be said about being strong.

3. *The Unseen Nail* (2-inch). Driven out of sight. Used in floor boards. Workers for Christ who do not wish to be seen; doing little deeds of kindness in quiet ways.

4. *The Ornamental Nail* (brass head). More for ornament than use. Has its place doubtless; but usefulness is better.

5. *The Rusty Nail*. Rust is bad for the nail. Takes strength out of it. Sin is rust in the life. Bad temper is rust. Many rusty boys and girls about. Jesus cleanseth from rust, "from all sin."

6. *The Crooked Nail*. When being driven it gets worse. Bad habits not corrected will get worse. The nail needs straightening. In some ways we are all a bit crooked. Jesus can put us straight, as he made a certain woman straight (Luke 13: 11-13).

7. *The Wrought Nail* (1-inch). This has been through the fire, and has been well hammered in the making. There are such things as fiery trials, and persecutions. These test us, and make for our good.

8. *The Rescued Nail*. It was once lost, has been found, straightened out, and put to use again. Backsliders restored.

9. *The Perfect Nail* (3-inch, strong, smooth, round). The head right, the heart right, no flaw, and the point right. A splendid nail. God wants us all to be perfect. *Only Christ can make us so.*

—James McCleery.

FIVE POINTS FOR YOUNG CONVERTS

Five things, if remembered, will help you each day;

Obedied, they will keep you from going astray;

Though Satan may tempt you and trials betide,

You surely will conquer, and in Christ abide.

"Keep looking to Jesus." He never can fail,

And walk in His footsteps, in every detail;

The world's vain allurements will vanish from sight,

By "looking to Jesus," your Saviour and Light.

"Read daily your Bible," if you would be strong

To witness for Jesus and overcome wrong;

"The Author," "the Book," and "the doer" abide

But they who neglect it will surely backslide.

"Pray without ceasing." This will bring you to Him

Who cleanses and keeps you a victor o'er sin;

There's nothing so great that our God cannot do,

And nothing so small but He'll undertake too.

"Confess Him to others." Be bold for your king

To those who are lying in darkness and sin;

What help can you better to all recommend,

Than this Blessed Jesus—the needy one's Friend?

"Do something for Jesus." He did all for you;

Your joy find in willing His sweet will to do.

So seeking to please Him through life day by day,

His presence shall gladden each step of your way.

—J. McIntosh, in *The Christian*.

Many books in my library are now behind and beneath me. They were good in their way once, and so are the clothes that I wore when I was ten years old; but I have outgrown them. Nobody ever outgrows Scripture; the Book widens and deepens with our years.—C. H. Spurgeon.



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THE TRUTH ABOUT MARY

Mary is a charming girl, and everybody knows it.

Mary has talent, and she knows it. Mary is a member of the church, but you would not know it.

Mary says she loves the church, but does not show it.

Mary has time for social duties, none for the church.

Mary has a fine voice for singing. She could use it for the glory of Christ.

Mary spends a lot of money on clothes, but she does not help support the church.

Mary is very literary, but she does not read the Bible.

Mary used to attend church regularly, but now she goes to the club, or the lodge, and frequently to the theater on Sunday. She says it helps her to be a better Christian.

Mary used to be active in the Young People's Union. Since she is interested in Sunday theaters, the Young People's and church lack "pep," and if she comes she does not stay for the preaching service. She usually takes some one away with her before the sermon.

Mary used to teach in the Sunday-school, but she has become interested in certain social functions, and so has lost her joy in Christ, and much of her Christian experience. Her influence for good in her class has become weakened. She does not come now.

Mary's name is still on the church book.

Mary is a dear, good girl, but she is a backslider.

Mary's pastor still hopes to win her back to the church.

Mary's friends in the church love her and want her back in her old place.

Mary's Saviour loves her best of all.

HOW MUCH ARE YOU LIKE MARY?

—E. H. Shanks, in *Watchman-Examiner*.

TEN WAYS OF PRAYING

1. *The formal way.*—When prayer is a mere form of words, with little or no heart, or when it is simply due to the force of a habit which has lost its real motive power.

2. *The hurried way.*—Hastening through it as a disagreeable and irksome duty—a duty indeed, but not a delight, and to be dismissed as quickly as may be.

3. *The selfish way.*—When the real motive is to consume the coveted blessing upon ourselves in some way to promote our own selfish advantage or pleasure.

4. *The impulsive way.*—Praying as the feeling prompts and when we feel so inclined, without any definite plan of prayer in our lives or devout habit.

5. *The faithless way.*—With no real dependence on the promises of God or confident expectation of receiving what we ask or seek.

6. *The thoughtful way.*—Seeking to

meditate upon God and intelligently understand both the nature of prayer and the good we seek.

7. *The earnest way.*—With the attention of the mind and the desire of the heart absorbed in asking with a determination to persevere.

8. *The trustful way.*—Coming in the spirit of a child, first believing that God's promises justify the prayer and then that we are coming to a Father both able and willing.

9. *The consistent way.*—That is, living as we pray, and so walking with God as to be in the way of blessing, and by fellowship with God inviting it.

10. *The spiritual way.*—So cultivating acquaintance with the Holy Spirit that he can and does breathe in us first the desires we breathe out in prayer.

It is easy to see why we so often fail and how we may succeed.—*Missionary Review*.

One of the best things Frederick Robertson ever said was this: "When a man is restless the best thing he can do is to read the seventeenth chapter of St. John. It will cure him." I believe it. I don't mean read through the words; I mean take a day or two to read it in, breathe it in until your faith gets quiet and you get a calm, quiet confidence, and you believe in God.—Alexander McKenzie.

"Is It Nothing to You?"

THE Jews, the Chosen People of God, are in darkness. Satan has led them astray. Their leaders are blind, having no wisdom from God. They "stumble at noon day as in the night." No wonder the people are in darkness. "*Is it nothing to you?*"

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God has committed to you, his children, the gospel of his grace. Will you let the People of the Book go out into eternal darkness without turning a hand to give them the knowledge of God's grace in Christ? But you ask, "What can I do?" There is much you can do. God will hold you responsible for learning what you can do and for doing it. You can learn what to do and how to do it by reading suitable literature. We put this in your reach.

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The Evangelistic Field

S. A. Woodruff

Rev. Frank McKeegan supplied at the Palmerston and Howick Baptist churches, Palmerston, Ont., during the month of July.

G. A. De Flon closed a union tabernacle meeting at Armel, Colo., on July 4, and on August 1 opened a meeting at Traer, Kan.

John Imrie, '16, and wife recently closed a meeting with the First Baptist Church, Shepherdsville, Ky., and from there went to Morehouse, Mo., beginning August 1.

Frederick H. Ream reports a successful meeting at Furley, Kan., and St. Louis, Mo., during July. He spent August in a camp meeting at Lake Creek District, Mo.

Floyd John Evans and party, of Topeka, Kan., conducted a sixteen days tabernacle campaign at Wetumka, Okla., during July, with good interest and 225 conversions. Since his recent return from Europe, Evangelist Evans reports a total of over 1,000 conversions.

Harry O. Anderson reports a successful campaign at Del Rey, Fresno County, Calif. He used the convention tent, having a seating capacity of 800, and had an excellent hearing. There were 40 definite conversions, mostly of high school age.

S. F. Carlson writes, under date of July 14: "I have just completed two weeks meetings at Monroe Falls, O. It was a hard fight for the first week and then God opened the windows of heaven and poured out a blessing."

The Franklin Evangelistic Party closed a union tent meeting at Ridgeway, Mo., August 1, and began at Benkelman, Neb., August 8. From there they went to Tekamah, Neb., for a union tent meeting with two Baptist churches.

Harry Beckman reports a good meeting at Kiron, Ia., in the Swedish Baptist church, assisting Evangelist Nygren and Rev. Mr. Peterson, the pastor. He also reports two good meetings in the Piedmont section of South Carolina.

H. P. Dunlop and wife conducted evangelistic meetings in Sioux City, Ia., after which they spent a month in Colorado. On July 11 they opened their next season's work at Madison, Mo., where they held a union tent meeting.

After supplying the pulpit of the First Baptist Church, Madison, Wis., during August, Evangelist John M. Linden, with his associate, William S. Dixon,

will open next season's work with a union meeting of the churches in Hamburg, Ia., during September.

Frank E. Lindgren writes: "We are closing our season's work with a splendid tabernacle campaign in Sioux Rapids, Ia. This makes our twenty-ninth meeting in northwest Iowa in the past three seasons. Mr. and Mrs. Paul B. Taylor will be associated with me in the work, beginning September."

P. H. McCarthy, superintendent of The Morning Star Mission, Joliet, Ill., makes the following report for the third quarter of the eleventh year: 127 conversions, 26 free beds, 106 free meals, 30 persons clothed, 229 free gospels, 46 New Testaments, 61 police court and jail visits and railroad fare paid for 7 persons.

The outdoor evangelistic work of the National Bible Institute in New York is now in its fourteenth year, and has grown to extensive proportions. More than 14,000 persons are now hearing the gospel every week in the Institute's outdoor evangelistic meetings, 128 distinct meetings being held weekly, and this schedule is likely to increase. The Institute's outdoor work is now on an every-day-and-night-in-the-year basis, and the Institute outdoor staff is organized with aggressive winter evangelism in view, as well as during the other seasons. The National Bible Institute has recently closed its thirteenth fiscal year. Don O. Shelton, the President, says that the past year was the most encouraging one in the Institute's history. In the growth of the work, in income, and in nearly every other particular, the year marked an important advance over any preceding year.

There were 6,228 evangelistic meetings held, with an aggregate attendance of 713,065, and 3,473 professed conversions. A total of 171,775 Gospels and tracts were distributed. At the schools of the Institute for the training of Christian workers in New York and in Philadelphia, and in Extension Bible Classes, more than 1,000 students were in attendance, each week. The vigorous evangelistic work of the Institute is also being persistently carried on in Yonkers, New Haven, Philadelphia and San Francisco.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Baptist Summer Assemblies:

Collegeville, Pa., Aug. 23-30.

Ocean Park, Me., Aug. 25-Sept. 5.

Cedar Lake (Ind.) Gatherings:

Second Victorious Life Conference, Aug. 21-29.

Climax Conference, Aug. 30-Sept. 6.

International Sunday-school Convention, Kansas City, Mo., June, 1922.

Stony Brook (L. I., N. Y.) Conferences:

General Conference, Aug. 22-29.

Post Conference, Aug. 30-Sept. 5.
World's Sunday-school Convention, Tokio, Japan,
Oct. 5-14 (approximately).

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FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—Sept. 1-19, 21st Ave. Baptist Church, San Francisco, Calif.

Harry Beckman—Until Sept. 12, Marion, Ky.; Sept. 19-Oct. 10, Oakland, Neb.; Oct. 14-Nov. 1, Polk, Neb.

Chester Birch—Sept. 1-10, Chautauquas; Sept. 12, Union, Ill.; Sept. 26, Cutler, Ind.; Oct. 14, Hope-well, Ind.; Oct. 31, Burrows, Ind.; Nov. 17, Rock-field, Ind.; Dec. 8, Flora, Ind.; Jan. 1, Delphi, Ind.

W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.

A. C. Dixon—Oct. 1-Dec. 31, Los Angeles Bible Institute.

H. P. Dunlop and wife—Sept. 5-19, Columbus, O.

W. A. Erwin—September, Miami, Tex.

Clyde Lee Fife—Sept. 5-19, Clayton, N. M.

Franklin Evangelistic Party—September, Tekamah, Neb.

Roy Gourley—Y. M. C. A., Erie, Pa.

Higginbotham-Shannon Party—Sept. 12, Neenah, Wis.

Bob Jones Party—September-October, East Liverpool, O.; November-December, Cambridge, O.

P. H. Kadey Party—August-September, MacGregor, Mich.

Kendall and Parker—October, Talmadge, Kan.; November, Burlingame, Kan.; December, Moran, Kan.

G. A. Klein Party—Aug. 29, England, Ark.; Sept. 19, Hobart, Okla.; Oct. 3, Lufkin, Tex.; Oct. 17, McComb, Miss.

G. A. Lamphear—September, Kinsley, Kan.

F. F. Leonard—Y. M. C. A., Curtis Bay, Md.

John M. Linden and Wm. S. Dixon Party—September-October, Hamburg, Ia.

Frank E. Lindgren—September, Britt, Ia.; November, Clarion, Ia.

Harry Dixon Loes—September, Trenton, Mo.

Richard Low—September, Palco, Kan.; October, Osborne, Kan.; November, Hays, Kan.; December, Stockton, Kan.

W. P. Martin—Sept. 5, Asheville, N. C.; Sept. 26, Moberly, Mo.; Oct. 17, New Orleans, La.; Nov. 7, Chattanooga, Tenn.; Nov. 28, Laurens, S. C.

Mathis Armstrong Party—September, Lake City, Minn.; October, Galena, Kan.

H. Evan McKinley—Aug. 30, Carbon, Ind.; Sept. 19, Yeoman, Ind.; Oct. 24, Bearden, Tenn.; Nov. 14, Ervin, Tenn.

Leroy J. Mitchell Party—Aug. 29-Sept. 26, Sullivan, Ill.; Oct. 10-Nov. 7, Litchfield, Ill.; Nov. 14-Dec. 12, Fort Wayne, Ind.

G. Campbell Morgan—Oct. 10-22, Detroit, Mich.

Earle Naftzger Party—Sept. 5, Kingfisher, Okla.

O. A. Newlin Party—Aug. 29-Sept. 19, Cass City, Mich.

David F. Nygren Party—September, Oakland, Neb.; October, Polk, Neb.

J. W. Oborn—November, Cincinnati, O.

Lon D. Parker—September, Olivet, Kan.

Milton S. Rees—September, East Rochester, N. Y.; October, Sanford, Me.; November, Claremont, N. H.

Harold F. Sayles—Aug. 22-Sept. 5, Mendon, Mich.; Oct. 3-17, Grand Rapids, Mich.; Oct. 24-Nov. 7, Lake Odessa, Mich.; Nov. 14-28, Haslett, Mich.; Dec. 5-19, Okemur, Mich.

Gipsy Smith—Oct. 17, Louisville, Ky.

John R. Snyder—Sept. 12, Wabash, Ind.; Nov. 21, Lanark, Ill.

George T. Stephens Party—Sept. 5, Batesville, Ark.

Harold L. Stephens—September-October, Carleton Place, Ont.; November-December, Pembroke, Ont.

Charles Stewart—Fall dates, Odin, Ind.; Galena, Kan.; Rifle, Colo.

Wm. A. Sunday Evangelistic Party—Roanoke, Va.; Jacksonville, Fla.; Cincinnati, O.; Bluefield, W. Va.

R. W. Thiot—Sept. 5-19, Blakely, Ga.; Sept. 26-Oct. 10, Jacksonville, Fla.; Oct. 17-31, New Orleans, La.; Nov. 7-21, Chattanooga, Tenn.

Thomas Penn Ullom—Y. M. C. A., Beloit, Wis.

Ray G. Upson—Y. M. C. A., Dayton, O.

C. R. L. Vawter—September, Chester, Neb.; October, Lorain, Ill., and St. Louis, Mo.; November, Mt. Carmel, Ill.

Paris E. Wells—September, Raymond, Minn.; October, Willmar, Minn.; November, Bismarck, N. Dak.; December, Glenwood, Minn.

Owen O. Wiard—Aug. 29-Sept. 4, Adel, Ia.; Sept. 5-12, Beaver, Ia.; Sept. 13-20, Waterloo, Ia.; Sept. 21-23, Dallas Center, Ia.; Jan. 2, 1921, Louisville, Ky.

O. E. Williams Party—Until Sept. 5, Terre Haute, Ind.; Sept. 14-19, Bloomington, Ill.; Sept. 22-26, Grand Rapids, Mich.; Oct. 6, Hewitt, Minn.

E. L. Wolslagel—Aug. 21-Sept. 3, Bellevue, O.; Sept. 5-19, Danville, Ky.; Sept. 20-Oct. 3, Paris, Tenn.; Oct. 10-24, Rocky Mount, N. C.; Oct. 31-Nov. 14, Orlando, Fla.

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Moses spoke of it thus: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live."—Deut. 8:3.

Jeremiah said: "Thy words were found and I did eat them and thy word was unto me the joy and rejoicing of mine heart."—Jer. 15:16.

It is recorded of Ezekiel that God commanded him to eat a "roll of a book" containing His words, and said to him, "Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee."

"Then" (said Ezekiel) "did I eat it, and it was in my mouth as honey for sweetness."—Ezek. 3:1-3.

"The Lord spake unto Joshua" (Josh. 1:8)—"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein" (that's the chewing) " * * * for then thou shalt make thy way prosperous, and then thou shalt have good success."

The apostle John said of Christ (John 1:14)—"And the Word was made flesh"; and Jesus said (John 6:51) "I am the living bread which came down from Heaven: if any man eat of this bread he shall live forever."

The whole Bible reveals Jesus, and Jesus is in the whole Bible; and he who feeds on the written Word feeds on the Lord from Heaven, partakes of His nature, His life, His grace, His wisdom, His power, and cannot fail to succeed because Christ can never fail.

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The Rev. Charles F. Reitzel, of Altoona, Pa., has enlarged his recent contribution to this magazine on "The Sabbath Question," and published it in pamphlet form. He has also published a virile pamphlet on The Interchurch World Movement and an interesting brochure which he entitled "The Dead Man in the Road" or, "New Ox Cart Religion," based on 2 Samuel 6:1-23 and 1 Chronicles 13:1;16;36.

The Mennonites, by C. Henry Smith, Ph. D.

This book will be of special interest to the one hundred thousand Mennonites in the United States and Canada, also of general interest to the Christian public. Written and compiled at the request of the Educational Board of the General Conference of the Mennonites of North America it speaks with official authority. The literary work is well done and it is a real pleasure to handle a book so well printed and bound.

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Training the Devotional Life, by Luther Allan Weigh and Henry Hallan Tweedy.

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96 pages. 7¾x5 inches. George H. Doran Company, New York.

Modern Spiritism, by A. T. Schofield, M. D.

In view of the widespread interest in this and kindred cults, it is important that some one qualified to speak should set forth the truth so that honest-minded people might be saved from the delusions of the day. This need has been accentuated by the attitude and activities of Conan Doyle, Sir Oliver Lodge and others.

Dr. Schofield is loyal to the Word of God, and speaks with authority both from the standpoint of a scientist and a Christian. Its reading will convince even the inexperienced of the perils of Spiritism.

260 pages. 7 1-2x5 inches. P. Blakiston's Son & Co., Philadelphia. P. B. F.

The Christian Home, by William Wallace Faris, D. D.

Dr. Faris is eminently qualified to speak with authority upon the Christian home in days when ideal homes seem to be growing fewer in number. In the first chapter, "The Modern Home and Its Perplexities," Dr. Faris shows that he thoroughly understands the problem. Other chapters indicate the varied problems of the Christian home, such as, "Building Strong Bodies," "Helping the Child to Study," "The Child at Play," "Selecting Companions," "The Child and the Church." The wealth of suggestions, illustrations, and incidents greatly add to the readableness and value of the book.

141 pages. 7¼x5 inches. Presbyterian Board of Publication, Philadelphia, Pa. G. S.

Theological Views, by H. M. Walker, A. M.

This is not a text book upon either biblical or systematic theology. It has system, however; and above all, it has depth and reverence. The views presented are not superficial. They are also both reasonable and scriptural. Only fundamental doctrines are discussed, and discussed in a modern way, but not with conclusions of the "modernist." They who have departed from the fundamentals of Christianity will find no solace here.

Such topics are treated as "Salvation of Free Agents," "Atonement," "Regeneration," "The Life Eternal," "Divine Impartiality," "Saving Faith." The treatment is scientifically and scholastically up-to-date. This is not a book for the summer-vacation reader, but if one loves to think and craves a reason for his faith that is biblical and rational, he will here find satisfaction.

351 pages. 7 3-4x5 1-2 inches. Press of Nitschke Brothers, Columbus, O. G. S.

The Argonauts of Faith, by Basil Mathews, with an introduction by Viscount Bryce, O. M.

Here is a book that tens of thousands of boys and girls of America should read. It is a story of the Pilgrims, true to history, and as has been said, no legend of Greek or Roman literature surpasses it in beauty, in daring and in faith. With the 300th anniversary of the Pilgrims of Scrooby, Leyden and Plymouth, every boy and girl should be familiar. This book appeals to the grown-up as well, for it is almost another *Robinson Crusoe* or *Pilgrim's Progress*. It also has historical value, as it contains

the chronology of the leading events connected with the Pilgrims, and the index familiarizes one with the names of famous Pilgrims such as John Robinson, Miles Standish, William Bradford, and William Brewster.

185 pages. 7½x5½ inches. George H. Doran Company, New York. J. H. R.

The Women Who Came on the Mayflower, by Annie Russell Marble.

Here is a charming little book giving a certain touch to the story of the Pilgrims that no other book gives. As was the custom with the annals of the Pilgrim days, little is said of the women in the chronologies, but frequently the names of many of those heroines of the "Mayflower" times occur. There is certain interest immediately arrested in the reading of this book by the names of some of the women. Fear and Patience Brewster, Remember Allerton, Desire Munter and Humility Cooper, recall the days when the Christian graces and virtues were used in giving names to the daughters of the hardy pioneers of world democracy. In these days of luxury and extravagance it is well to have the memory carried to the women and their companions who sacrificed so much to make these things possible.

110 pages. 7¼x5½ inches. The Pilgrim Press, Chicago.

J. H. R.

Ten Lessons on the Lord's Return, by Clinton C. Bell.

Books upon prophecy have been appearing in ever-increasing number. This fact alone reveals the widespread interest in the subject. So prominent is the subject of prophecy in both the Old and the New Testaments that it may well receive special emphasis in our own days. However, the trustworthy interpreter of prophecy must be first of all a careful and conscientious student of prophecy. The safe writer upon prophecy must know quite thoroughly most of the Bible and also have both an analytical and constructive mind. We heartily commend the present volume. The author, as Bishop Castle says in the introduction, has "kept free from fads and fancies." Although holding himself to the main lines of prophecy in connection with our Lord's return his treatment is fresh and reassuring to faith.

148 pages. 7½x5 inches. Fleming H. Revell Company, New York and Chicago. G. S.

The Three Hour Sermon, by Paul Kanamori.

We have had the three-minute and the ten-minute sermons, but what American of today has listened to a three-hour sermon? The half-hour sermon is amply long for us. But the *Three Hour Sermon* by Mr. Kanamori has not wearied those who have heard it. It has been preached over eight hundred times in Japan, and been the means of

securing nearly fifty thousand conversions. Furthermore when Mr. Kana-mori preaches to the unsaved this is his only sermon. He preaches it in a place night after night, but instead of changing his sermon, he changes his audience.

This sermon has been wrought in the fires of a remarkable experience, by a man who was converted when a boy, who became a professor in theology, who later became confused by German rationalism and higher criticism, and gave up his faith in Christ, then twenty years later returned to the true evangelical faith and is devoting the remainder of his life to the saving of his countrymen. The sermon itself is remarkable for its comprehensiveness and simplicity in its dealing with the three great doctrines of "God," "Sin," and "Salvation."

140 pages. 7 1-2x5 inches. Fleming H. Revell Company, New York and Chicago. G. S.

Samuel Rutherford's Letters, rearranged and revised for the use of modern writers with a brief record of his life by James Stephen.

The inscription on the tombstone of Samuel Rutherford in the cathedral churchyard of St. Andrews gives a fair estimate of the man and his contribution to the world through his letters:

"What tongue, what pen or skill of men Can famous Rutherford commend! His learning justly raised his fame, True godliness adorned his name; He had converse with things above, Acquainted with Immanuel's love."

This edition of the greatest devotional letters written in the English language is welcomed very heartily. These letters have been ordinarily published in large volumes, but here we have a volume small enough for the pocket, and yet in clear and pleasant type, the edition being complete. Whether the revision for modern readers is an advantage might be questioned, but the quaintness of expression is not weakened, and the fine index of the main subjects and letters will make this most famous collection usable on the part of preachers who ought to be giving more attention than formerly to this kind of religious literature.

220 pages. 7 1/2x5 1/2 inches. Pickering & Inglis, London.

J. H. R.

The Disease and Remedy of Sin, by Rev. W. Macintosh Mackay, D. D.

The author of this thought-stirring volume is qualified to write an essay on the psychology of sin and salvation from the medicinal standpoint, because he had been a student of medicine as well as of theology. To the careful reader the volume is valuable, as in it we have a diagnosis of sin from the standpoint of disease, and the disquisition on the diseases of the flesh and of the heart and spirit, throws a flood of light on the subject of sin. The author is careful to state that the issue of sin is death.

38

It is not difficult to discover that the author is greatly influenced by modern liberal theology. The writers of authority referred to are largely found to belong to the liberal school, although he takes occasion to sharply disagree with many of their views. His leaning toward the cure of the malady of sin through social work is quite prominent. He is very friendly to the doctrine of conditional immortality, to which we

cannot give assent, and we must positively repudiate his words, "There is nothing in physical death itself pronouncing the close of moral probation." A minister grounded in the truth will find in this volume a rich deposit of illustration.

308 pages. 8x6 inches. George H. Doran Company, New York.

J. H. R.

He Saw An Emperor Pray!

Kuang H'su, Emperor of China, was to worship at daybreak in the inner shrine of the Imperial Lama Temple. It was sacrilege for a foreigner to look! These raw-boned Mongol priests were ugly customers to offend.

Willard Straight made up his mind to see. A friendly Lama, religiously recalcitrant, breaking his vows by all his Mongol gods, determined that Straight should see. And then Straight, shaven, baldheaded, in high-necked purple camel-hair robe, crouching all night among the golden Mongol idols, lotus-stands, skull goblets of wine! From afar the bugles of the Emperor's guard — the Imperial court eunuch rousing from his slumber — approaching footsteps — the eight High Priests — red buttoned men and yellow lacquered hats — wands of incense —

And a few years later Straight is negotiating with the Chinese Government as the American bankers' representative for a \$100,000,000 loan. In

continents, ten years ahead of time. And he worked in surroundings distinguished from normal American activity by the romance of Oriental life in contact with the wit, intrigue and gaiety of European high diplomatic society. Much of the story is from Straight's own diary, letters and sketch-books.

The story of WILLARD STRAIGHT is only one of many features in the SEPTEMBER issue.

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Moody Bible Institute Monthly

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The story of WILLARD STRAIGHT in serial form has just begun. His dream of America helping to rehabilitate China has come true in the American-British-French Japanese Consortium for loans to China just completed by Thomas W. Lamont. It is the story of a vital young American of unusual talents, working out a national problem for America in terms of

Moody Bible Institute of Chicago

Joseph B. Bowles

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Tent meeting, Oak Park, Ill.; Immanuel Baptist Church; Lake Orion (Mich.) Bible Conference.

Dr. Ralston: North Shore Congregational Church.

Mr. Meeker: Michigan City, Ind.; Benton Harbor, Bloomington, Bangor, Mich.; Tent meetings, Chicago.

Mr. Pace: Crerar Memorial Church; Bethany Reformed Church; St. Anne Presbyterian Church; St. Anne, Ill.; Victorious Life Conference, Stony Brook, L. I., N. Y.

Mr. Schaffer: Union Gospel Tent, Austin, Ill.; Immanuel Baptist Church.

Mr. Holzworth: Director of music Sunday evening services, Church of the Covenant; sang at First Baptist Church.

Mr. Fellers: Pianist and organist, First M. E. Church, Olney, Ill.

RECENT SPECIAL SPEAKERS

July 6—Charles F. Hummel, '12, missionary to Nigeria, Africa, Sudan Interior Mission.

July 7, 15—Rev. W. A. Hancock, director, practical work in Southwestern Baptist Theological Seminary, Fort Worth, Tex.

July 11, 21—Rev. R. H. Harper, missionary to the Apache and Comanche Indians, Lawton, Okla.

July 12—Rev. L. W. Munhall, D. D., evangelist.

July 13, 22—Rev. William Williamson, Presbyterian pastor, Leicester, Eng.

July 14—Rev. W. E. Biederwolf, D. D., evangelist.

July 14, 22—Mrs. T. C. Rounds, Chicago Hebrew Mission.

July 15—Mrs. Utley, Chicago Hebrew Mission.

July 19, 20—Rev. Mark Williams, for fifty-two years missionary to China under the American Board.

July 21—Rev. E. Eberhardt, pastor, Evangelical church, Rochester, Ind.

July 27—Mr. M. D. Plunkett, Bible teacher and business man, Hamilton, Ont.

July 29—Rev. R. L. Evans, pastor, and member of faculty of the Brookes Bible Institute, St. Louis, Mo.

July 31—Mr. Morris Bernard, '02, missionary to Brazil.

DR. GRAY INVITED TO CHINA

Dr. Gray has received an urgent invitation to visit China next year, and to give teachings in the Bible, but as yet does not feel called to accept the invitation. This call has been probably in connection with the China Bible school movement, which is referred to in an article in this issue of *Moody Bible Institute Monthly*.

THE INSTITUTE'S ANNUAL EXCURSION

The Faculty, Business Staff, students and employees of the Institute, numbering more than 500, united in a big family party on Monday, July 19, for an excursion to Milwaukee on the steamship "Christopher Columbus."

The weather was delightful. Holiday joy and good fellowship radiated from happy faces on every hand. Getting better acquainted was easy and delightful and *mal de mer* didn't have a look in. The excursion was a success in every way.

An improvised orchestra got together early and provided gospel music at the boat's stern. The satisfying noon and evening lunches were warmly welcomed by sharpened appetites.

Best of all, in rousing afternoon and evening meetings, hosannas to God's saving grace rang out in song and testimony with volume and power enough to waken the dead! and some who were dead in sins awoke to life everlasting! Among five thus reported were a member of the ship's orchestra and a Jewish girl.

The dancing saloon was filled to overflowing for the late afternoon gospel service. Mr. Schaffer was in charge. Harry Clark led the chorus of song, and Mr. Pace gave an address on the believer's assurance for the past, present and future. The evening testimony service was held on the upper deck.

EXTENSION DEPARTMENT NOTES

July 25, at beautiful Gladstone Park, among the big fir trees, where the Willa-

mette Valley Chautauqua Association has improved the grounds with every convenience, the Rev. William A. Sunday found the stage set in an auditorium seating 5,000 people for a rousing response to one of his characteristic messages. His address was the feature of the opening day of the two simultaneous summer schools for intensive Bible study, lasting four weeks each, which were conducted by The Moody Bible Institute in Oregon, July 25-August 22. The other at Ashland Park began its fruitful work on the same day.

These summer schools were organized by the Rev. William P. White, D. D., the Institute's regional director for the Pacific Coast and Northwest, who was also one of the five principal teachers. Rev. W. B. Hinson, D. D., of Portland, a widely known Baptist pastor, was the other western teacher. The East contributed three specialists in Bible study, each with the author's message and the teacher's gift, in the persons of the Rev. Lewis Sperry Chafer, of East Orange, N. J., Rev. George E. Guille and Rev. B. B. Sutcliffe, of the Extension Staff. Mr. C. H. Coultres, who is associated with Dr. White, led the singing. With the exception of Mr. Sunday the same teachers taught at both places, but at different times.

Emphasis on "The Fundamentals" lifted Dr. Hinson's teaching to an arresting and dynamic plane and he did not forego the evangelistic note.

Dr. White gave necessary prominence to the authenticity and authority of the Scriptures, and the dispensational divisions and prophetic message.

Mr. Chafer presented the great themes of "True Spirituality," and "Satan," and unveiled the writer's burden in Matthew and Romans, rounding out his series with several inspirational addresses.

A LINCOLN PARK OUTING OF WISCONSIN STUDENTS



Left to right: J. E. Reed, Viroqua, Mrs. J. E. Reed, Viroqua, Charles E. Bowen, Stoughton, J. E. Leenhouts, Milwaukee, Marie Gotchy, Stephen's Point, Elsie Pottinger, Racine, P. H. Konrad, Richfield, J. G. W. Berglund, Ogema, Lloyd Fulmer, LaFarge, Gerda Olson, Eau Clair, Norman E. McCrary, Stephen's Point, Kathryn Ebel, Waukesha, Lenice Schneider, Lancaster, Grace Jacobson, Waterford.

Mr. Guille's studies centered in the person and work of Christ, clarified salvation truth, and exalted the believer's privilege.

Mr. Sutcliffe chose the epistles to the Galatians and to the Ephesians for synthetic study, and gave his popular series on "Through the Bible in Twelve Hours."

Rev. George E. Guille concluded his summer work in the South at Beersheba Presbyterian Church, near York, S. C. The attendance at night averaged 250 in this delightful rural parish, with about half that number during the day. A return engagement has already been fixed for December, 1921. From there he went to Oregon to assist Dr. White.

Dr. Henry Ostrom is spending August and September teaching and preaching in various conferences on the Christian fundamentals.

Miss Elinor Stafford Millar had charge of the devotional hour at the Lakeside Bible Conference at Lakeside, O., August 2-7. This gathering convened under Methodist Episcopal auspices.

Mrs. Margaret T. Russell sailed for Tokio, Japan, the latter part of August to attend the World's Sunday-school Convention, in connection with which she is to do some Bible teaching. Her return to America is expected November 30.

Rev. Rollin T. Chafer, regional director for the Southeast, was one of the teachers at the Erieside and Gull Lake Bible Conferences. He also assisted Rev. C. O'N. Martindale in a week's Bible study at Nazareth Presbyterian Church, Wellford, S. C.

Mr. C. E. Putnam responded to the call of the Rev. William A. Genheimer, '19, pastor of a church at Athens, O. Later at Marietta, O., he joined the Rev. L. O. Lineberger, '19, for a series



Reunion at Erieside

of Bible studies at the four Methodist churches under his care.

Mr. John R. Riebe spoke at Hope Gospel Mission, Detroit, and Bay View Baptist Church, Milwaukee.

A REUNION AT ERIESIDE

At a student reunion held during the Erieside Bible Conference in July, a letter was addressed to the Institute, reading as follows:

"Dean Gray, the Faculty, and members of the student body of The Moody Bible Institute:

"Brethren:—We, the undersigned, former students of the Institute, holding dear our common 'Institute Tie,' counted it a joy indeed to gather on that basis for a social hour during the Bible Conference at Erieside. We recalled with thanksgiving our privileges of study and fellowship in the 'school which D. L. Moody founded,' and our hearts and voices united in prayer for God's continued and increasing blessing upon your lives and in your testimony."

The letter was signed by the following, in addition to those shown in the picture

Learn to Compose and Arrange Music

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Dept. "A" 225 Fifth Ave.,
New York City

*H. H. Pittsford
Oct. 1st 1917*

*Mr. C. W. Wilcox,
Dear Sir:*

*I took and paid cash for
your course some time ago.
Since then, thanks to your
instructions, have been promoted
to Bandmaster. Very Truly Yours
C. W. Teubner (Bandmaster)
(P. O. M. - New York) H. H. Pittsford*

Fort Monroe, Va.,
September 7th, 1918

Mr. C. W. Wilcox,
225 Fifth Ave.,
New York N. Y.

Dear Mr. Wilcox:—

It gives me great pleasure to submit the names of Sgt. Frank Jakubec, 4th Band C. A. C. Fort Monroe, Va., who wished to prepare himself for the position of Band Leader in one of the newly organized regiments.

It is a pity that more of the bandmen who are taking instructions from various other places, do not get wise to your SUPER-Excellent course, which eliminates all superfluous "Theory" and boils down and condenses practical things in such brief and simple language as to reach the intellect of every bandman and insure certain success.

Yours very respectfully

Louis J. Hahnel

Band Leader 4th. Band. C. A. C.

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New York City.

Dear Sir,

Just a line to let you know that I am still faithfully working on the lessons. Must say that your course to C. A. and has given me an insight in music that I never had before and is the only course on harmony I have ever tried that I could keep interested in.

Wishing you a successful year and many new pupils, I beg to remain,

Yours very truly,
CHAS. A. ARTHUR.

June 30, 1920.

opposite: Robert A. Hadden, '94; Andrew Lurkington, '07; Mrs. Harriet Andrews Manor, '18; Mrs. Ella Hutchison Scott, '05; Miss Hazel Chamberlain, '20; Mrs. C. D. Leich, and H. Andrew Ackland, '12.

Seated left to right: Mrs. C. B. Douglass, '19; Mrs. Anna M. King, '15; Mrs. Julia E. Obenauer, '19. Cor. Dept.: Miss Mary A. Moody, '16; Mrs. Chas. F. Hummel.

Standing left to right: Jos. O. Richmond, '17; Ed. F. Rice, '03; Mrs. Ed. F. Rice, '03; John S. Hall, '08; Norman H. Camp, '01, and Chas. F. Hummel, '12.

CHARLES M. ALEXANDER'S "BIBLE REVIVALS"

In these days when even secular publications such as the *Wall Street Journal*, the *Manufacturers Record*, *Leslie's Weekly* and others, keep telling their readers from time to time that the country's chief need is a revival of old-fashioned religion, it is of interest to know that a unique method of evangelism has recently been inaugurated by Mr. Charles M. Alexander.

On his recent visit to the Institute, one of his associates, Mr. George T. B. Davis, told of the remarkable success of the first church campaign attempted along the new line, made in the North Woodward Avenue M. E. Church of Detroit, Mich. They went to stay for four weeks but remained seven. Mr. Alexander had decided to make it a "Bible revival," and began by enrolling the two pastors and their wives, the sexton and his wife, and all the official board and their wives in the Pocket Testament League, personally presenting a Testament to each.

This was followed by similarly enrolling a large percentage of both the church and Sunday-school membership, and

night by night the enthusiasm grew as the idea of winning people through handing them a Testament and securing their promise to read the Bible, daily took hold.

Presently the fire spread to other churches until more than sixty Detroit churches were reached by the revival. More than thirty-one thousand persons received a Testament and signed the pledge, including a number of the city's leading business men, and partial reports recorded over 1,800 conversions.

BEREAN BAND PROGRESS

Branch bands of six and upwards, made up of the members of Sunday-school classes, young people's societies, missionary societies, etc., are being formed every week, and a host of others would follow quickly if one enthusiastic person in each of such organizations would inform himself, or herself, and then invite others. The requirement to commit to memory one Scripture verse a week, on the systematic plan provided, is complied with very easily and with most blessed and profitable results.

One correspondent writes: "I shall be delighted to receive the list of verses and I particularly want the little booklet, 'Berean verses for pockets and purses,' for carrying in my purse, as I learn the verses mostly while on the street car. Have learned perfectly the verse with book, chapter, and verse, for three years and can say the entire three years' selections now, without a mistake of a word or a figure."

The annual membership fee is only five cents. For further information and free literature, address The Berean Band, Moody Bible Institute, 153 Institute Place, Chicago.

SUMMER TERM STUDENTS FROM IOWA



Left to right, first row: Merle Blackburn, Hazel Crull, Franfa Baker, Mrs. R. T. Smith, Jeannette Jones.

Second row: Beulah H. Cerny, Bertha DeJong, A. Emilia Enderson, Minnie Johnson, Mrs. Ada Calhoun.

Third row: James R. Kapple, Lester Myers, R. T. Smith, Leslie Anthony.

Fourth row: George Sawyer, Harvey Peterson, Frank D. Elliott, Melvin S. Hansen.

SEPTEMBER, 1920

TRACTS

Salvation and Christian-Life messages of from 1 to 20 or more pages, that speak in print just what your heart would speak to spiritually needy persons. We published nearly 1 million last year—various kinds for various needs.

Sample package of 25 for the unsaved, 25c; 25 for the saved, 25c.

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LOS ANGELES, CAL.

THE EVANGEL QUARTET

This student quartet has sung with acceptance and appreciation at such gatherings as the annual meeting of the Alumni Association, the Jewish Prophetic Conference, Institute tent meetings, Fundamentals Conference in Moody



Left to right—Ollie C. McLean, baritone; Frank Tebow, second tenor; Elmer J. Baer, first tenor; Walter H. Gerow, bass.

Tabernacle, etc. Its members have been in the field as evangelistic singers and chorus leaders in Illinois and Wisconsin, and each conducts a choir of his own every Sunday in Chicago. In the fall they are to work with the Fort Sheridan Gospel Team.

DEATH OF PROFESSOR GILPIN

With regret we announce the death of



W. L. Gilpin

Professor William L. Gilpin, who passed away at his residence in Wheaton, Ill. on August 9, at the age of fifty-six.

Mr. Gilpin for several years was on the faculty of the music course of the

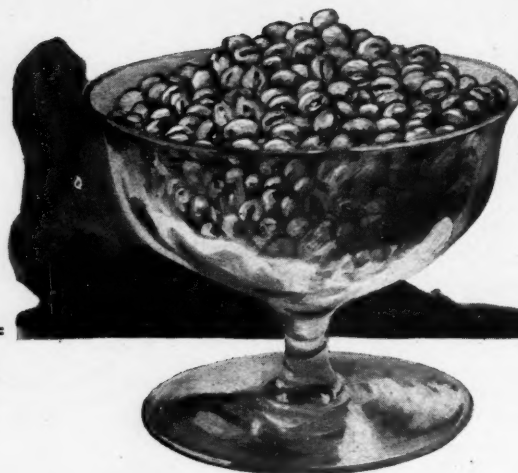
Institute as a teacher of piano and organ, and was greatly respected for his Christian character and fidelity to duty.

Since leaving the Institute, he continued his professional work elsewhere, dividing his time between his studio and his little farm in the outskirts of Wheaton.

He was usually in the enjoyment of good health, but he was struck by an auto last February, from the effects of which he never recovered, and which seems to have caused the disease from which he died, cancer of the liver.

He leaves a wife and two children, a son and daughter, the former of whom is in business, and the latter still attending school.

The funeral service was conducted in the Protestant Episcopal Church of Wheaton, of which Mr. Gilpin was a member, the Institute being represented on the occasion by Professor Coffin, who was an appreciative friend of the deceased.



A thousand separate joys

Each serving dish of Puffed Grains contains a thousand separate joys. Each grain is a bubble, thin and flimsy, puffed to eight times normal size. A hundred million steam explosions have occurred in each, blasting every food cell.

The airy globules are crisp and toasted. They taste like nut-meats puffed. The morsels seem like fairy foods, almost too good to eat.

Yet these are the utmost in scientific foods. Two are whole grains, with every food cell fitted to digest. They are the foods that children like best and the best foods they can get.

Serve with cream and sugar. Mix with your berries. Float in every bowl of milk. Crisp and douse with melted butter for hungry children in the afternoon.

They are nothing but grain foods. The nutty flavor comes from toasting. The flimsy texture comes from steam explosions. The delights are all due to scientific methods.

Serve morning, noon and night in summer, between meals and at bedtime. The more children eat the better. What other food compares with whole grains puffed?

Puffed Wheat
Puffed Rice
Corn Puffs

**Also Puffed Rice
Pancake Flour**



The new pancakes

Now we have Puffed Rice Pancake Flour, self-raising, mixed with ground Puffed Rice. The Puffed Rice flour tastes like nut-flour, and it makes the pancakes fluffy. This new mixture makes the finest pancakes that you ever tasted. Try it.

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A GRATEFUL STUDENT

A graduate of The Moody Bible Institute who has recently been taken on its staff of employees, went out to try to interest some Christian people in its financial need.

He had just completed his second day's work, on which he reported to his chief saying, "Praise God from whom all blessings flow, for these two days have been blessings to my life. I called on a Christian down in the country, and when I reached his home at 8 a. m., the hired man said he was mowing weeds on the far side of the cornfield. I found him and after telling him of the work of the Institute he made a subscription.

"No doubt some one did some tramping to raise the \$300 or more which was the expense to which the Institute was put in training me, and I am rejoicing tonight that the Lord can use me in securing funds to defray the expenses of equipping other men and women in The Moody Bible Institute."

REUNION AT BEAR VALLEY, PA.

A gospel rally and reunion was held, July 4, at Bear Valley Union Chapel, of which L. J. Derk, '07, is pastor. The following students were present and addresses were given by each, the service being closed with the fellowship song.



Left to right: L. J. Derk, '07; Wm. L. Jester, '19; Mrs. Harry Colas, '19; Harry Colas, '19; David A. Noble, '19.



This picture shows a group of Institute workers stationed in Djoko-Punda-Kasai district, Congo Belge, W. Africa. Left

SEPTEMBER, 1920

to right: Wm. G. Kensinger, '18; Mrs. Kensinger, '18; Mrs. Emil A. Sommers and Mr. Sommers, '17.

AID FROM Y. M. C. A. TO INSTITUTE SERVICE MEN

J. Alban Berry, vice-commander of the

American Legion Moody Post No. 562, reports that \$8,000 has thus far been awarded to ex-service men in The Moody Bible Institute from the Y. M. C. A. ex-service men's scholarship fund. Nearly every state in the Union is represented in this post, which now has a membership of 110.

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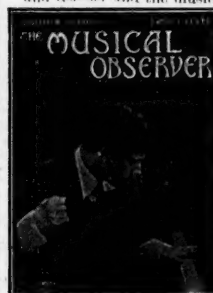
Department D.

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PERSONALIA

H. W. Ambrose, '11, is now pastor of the Baptist church at Cassopolis, Mich.

E. M. Anderson, '10, was engaged in a gospel tent campaign in July at Bridgeport, Conn.

The temporary address of John S. Hall, '08, during his missionary-furlough, is 445 Hall Avenue, Windsor, Ont.

Mrs. Robert Gierke (nee Elizabeth Mewaldt, '18), is teaching in one of the mission schools among the Eskimos in Alaska.

W. A. Rowland, '16, recently accepted the pastorate of the Baptist church at St. Francis, Anoka Co., Minn. Address Box 27.

Johannes Anderssen, '20, is conducting the work connected with the Fishermen's Home on the island of Sklinden, Norway.

Fred G. Ainley, '16, and his brother Charles H., '17, are now in industrial Y. M. C. A. work at Vallejo, Cal., where the former is general secretary of that department.

Grace Darling, '20, is connected with the Union Mission, Wheeling, W. Va., as social worker. Alice Ludwig, '18, is superintendent of the Women's Department.

Harriet B. Riggs, '18, who has been secretary to Mr. Pace, will begin work as pastor's assistant in the Twenty-third Avenue Presbyterian Church, Denver, Colo., Sept. 1.

Harry J. Vander Linden, '15, closed his pastorate at Oakfield, N. Y., in June, and is now the associate pastor and director of religious education at the Prospect Avenue Baptist Church, Buffalo, N. Y.

James O. Arthur, '12, a missionary at White Tail, N. M., was working on a scaffold which fell. One of Mr. Arthur's feet was so injured that he was confined to a hospital in Kansas City for several weeks.

Harold P. Blanchard, '20, was ordained by the Council of the Buffalo Baptist Association at Buffalo, N. Y., July 29. It is reported that he is being signally blessed in jail and prison work as he goes about the state as field representative of the Institute.

Nellie M. Osmun, '11, stationed at Alamo, N. Dak., is caring for four churches in a district covering a radius of thirty miles. The work is encouraging, and she asks prayer for the wisdom and grace needed to meet the problems that are now facing them.

Wilbur L. Clapp, '01, has severed his connection with Des Moines and Union College, Ia., as finance campaign director and field secretary. During August he preached in Muscatine, Ia., and expects to be again in financial and special church work after Sept. 1. Address, 812 Euclid Avenue, Des Moines, Ia.

J. Wesley Smiley, '12, is pastor of Ponce Coupe Mission, Rolla, B. C., to which station he was appointed after his ordina-

tion last year at the completion of his college course at Edmonton, Alta. Rolla is some distance from the railway, and Mr. Smiley is in a practically new field. He says, "Kindly remember a frontier missionary in your meetings for prayer."

F. T. Schuster, '18, pastor of the Bryn Mawr Presbyterian Church, of Cottage Grove, Wis., has received since February thirty-nine new members, and fifteen to twenty others are about to be received. When Mr. Schuster went to the field he had two charges, but has been relieved from one as the other one takes all his time and has become self-sustaining.

Mrs. Guy A. Bucher (nee Irene Haller, '18), is in South America, and writes that she and Mr. Bucher are studying the language, and hope soon to be in active service. She says, "The C. W. M. comes as a most welcome reminder of the

dear Institute, and we rejoice to keep in touch with the work so that we may help together by prayer." Address Casilla 187, Victoria, Chile, S. A.

Mrs. Margaret T. Russell of the Extension Department writes that when speaking to a leper colony in Louisiana, one of the lepers spoke out saying that he had taken the Synthetic Bible Study Correspondence Course given by The Moody Bible Institute, and that he had the certificate issued on the wall of his room. He wished her to convey his regards to Dr. Gray and Dr. Ralston.

Harriet H. Albee, '14, has been working for about six years in Springfield, Ill. The mission work in which she was engaged was organized as the Clementine Presbyterian Church about a year ago, and is now ready to call an ordained minister as pastor. Miss Albee has resigned her work in Springfield, and will

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Moody Bible Institute Monthly

go to her home in New Hampshire, stopping a few days at the Institute en route. Her first connection with the Institute was through the Correspondence Department in which she completed the Bible Doctrine Course.

Fred. W. Bailes, '14, in a letter to Mr. Gaylord writes that he will finish his course in Beloit College at Christmas. He refers to the materialistic atmosphere of the modern college, and expresses the wish that prospective college students might spend two years at the Institute, where their faith would be buttressed and grounded before entering the struggle that is sure to come when they are under the teaching of those who are everywhere attacking the truths upon which our Christian faith is founded. He asks for prayer for himself and Mrs. Bailes, that they may be led to the place where God can best use them. Address, 1023 Park Avenue, Beloit, Wis.

John Marvin Dean, '95, has accepted a call to become associate pastor of the famous Calvary Baptist Church, New York City, of which Rev. John Roach Straton, D. D., is pastor.

Mr. Dean served as chaplain, during the world war, with the eighth Army Corps, Sanitary Division. He is now lecturing in Iowa with the Ridpath Chautauqua Bureau. Some years ago he was pastor of the 2nd Baptist Church of Chicago, of which Dr. Straton was some time pastor. The church at large will look for great things where such men are associated in the great church made famous by Dr. Stuart McArthur twenty-five years ago.

BORN

To Joseph E., '05, and Mrs. Kirkland, at Reynoldsville, Pa., a daughter, Joy, July 4.

To Guy A. and Mrs. Bucher, '18, at Victoria, Chile, S. A., a son, Philip Newbury, May 18.

MARRIED

Oscar V. Caudill, '19, and Rachel Boyle, at Gill, Mass., June 24. At home, Seven Mile Ford, Va.

Thomas G. Marsh, '15, and Margaret L. Engle, at Kijabe, B. E. Africa, May 31. Address, Muansa, Tanganyika Terr., E. Africa.

Charles Belt Brooks, '13, and Gedora Imogene Hart, at Mound, Minn., July 13. At home, 221 Home Park Boulevard, Waterloo, Ia.

Warner Cole, '17, and Esther Sheets, '17, at Auburn, Ind., July 9.

Robert Gierke and Elizabeth Mewaldt, '18, at Quigillingok, Alaska, June 29.

DIED

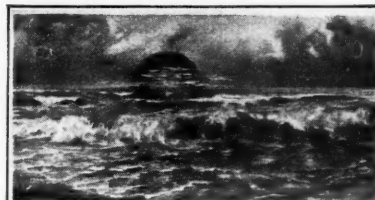
Mrs. John C. Pike (nee Harriet Carstens, '13), at Kalamazoo, Mich., June 10.

Keith-Cole, son of Harry J., '15, and Mrs. Vander Linden (nee Jessie H. Bechtold, '15), at Oakfield, N. Y., May 29.

Rally Day Invitation Cards

AN IDEA

that never fails to bring results is to have the cards pictured or listed below, delivered by special messengers selected from the school or mailed to those who have been irregular in attendance. Space has been provided for the date and time of the Rally Day Service, and for the signature of the superintendent of the department or teacher.



Rally Day
In our School We need your help. Bring someone with you, we can make this Rally Day the best day our Class and our School have known. God bless yours.

No. 40—Plain. No. 41—Printed

ORDER BY FORM AND LETTER.

Form 32. For the Adult Bible Class, with the emblem of the movement in colors and autumn scene in center of emblem. Has printed invitation. Not illustrated.

Form 34. The Rheims Cathedral (France). With printed invitation. Not illustrated.

Form 36. Reproduction in colors of child phoning. Has printed invitation. Not illustrated.

Form 40. For the Adult Bible Class with the Bible Class emblem represented by the setting sun. This card has space for printing a special invitation to the Rally Day service.



Form 44—Showing Cut-Out.

Form 41. Same as Form 40, but has a printed invitation. (See illustration.)

Form 44. This is a very unique card, showing two children playing seesaw. It will especially appeal to the children because of the cut-out feature. This card does not contain a printed invitation.

Form 45. Same as Form 44, but has a printed invitation on the address side of the card.

Form 46. An Autumn scene reproduced in beautiful colors. This card does not have printed invitation.

Form 47. Same as Form 46, with printed invitation on the address side.

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The Gospel in Print

William Norton

THE PRINTED PREACHER

The "printed preacher" has no fixed place of preaching, for the world is his parish; and while he is powerless in himself, he is ready to be sent wherever there is an opening for his message, and he will deliver it on the spot. It is all the same to him whether it is in the poorest slum or stately mansion, by the bedside or the seashore, in town or in the country, by camp-fire or in barracks, in store or in stable by road or by rail. If only there is even one to listen—no matter where—he is "always ready."

Some "platform preachers" have a very decided preference for rich and fashionable audiences, whilst some are only "at home" with intellectual hearers, who can appreciate a brilliant discourse, logical and entertaining. Others, again, prefer speaking to the poor and less learned, being more approachable, less critical; while there are those who have no such choice, so long as their congregation is a large one.

Our "printed preacher" has no particular preference. He is bound to no special society; makes choice of no particular class, creed or shade of opinion; and as to the question of numbers, few or many, it does not affect him.

Then some "platform preachers" are timid, especially in speaking to individuals. Not so with our "printed preacher"—his unassuming fearlessness impresses you as being a most desirable quality in any witness for God. For example, he would be as ready to look a member of the royal family in the face and tell him of another crowned Head, as to tell the poorest beggar in the gutter of One who is "rich unto all that call upon him." He certainly would as fearlessly tell a popular modern theologian of the serious consequences of preaching "any other gospel" than the one brought from heaven by the Holy Spirit as tell a contrite sinner of the cleansing blood of Jesus Christ, the Son of God; or tell him that "there is joy in the presence of the angels of God over one sinner that repenteth."

Then, again, some "platform preachers" occasionally consider themselves "off duty!" Our "printed preacher"—Never! Indeed more, he knows no "time limit"—"in season, out of season" he is "always ready"—midday, midnight, matters not; it is never too early, nor too late, for his services. "Always abounding in the work of the Lord" might well be said of him. "Patient continuance" characterizes his work. Unfailing readiness, untiring constancy, may justly be claimed for him. He will patiently repeat the same address the same day, as often as any one can possibly find time to listen.

Some "platform preachers" feel greatly annoyed when the patience of one of their

hearers gets exhausted by the length of a discourse and leaves before it is half finished. Our "printed preacher" takes no offense at such slight. If only a few words are listened to, and even if these be opposed by bitter expression of unmerited anger, he will never answer back!

Should it strike you further that his message might be a comfort, or a timely warning, to some friend or loved one over the seas, thousands of miles away, you will find this preacher instantly ready to be sent, no matter where! Nor will the expense of sending him be any impediment, for one of the smallest copper coins of the realm will be sufficient to cover the cost of his journey, even if it be to the other side of the globe; and on such errands he waits not to be accredited by any human organization. He is as ready to be made use of by a little girl of nine or ten as by the greatest potentate or richest millionaire.

No preacher on earth has today such an "open door" as this "printed preacher"—obtaining an entrance, and a hearing where none other can.—*Gospel Message.*

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from July 1 to 31, 1920, inclusive:

Prison Book Fund:

Kentucky, 25 books, 115 Pocket Treasury, 10 Gospels.
Mississippi, 75 books, 75 Pocket Treasury.
Massachusetts, 100 books, 150 Pocket Treasury, 150 Gospels.

Alabama, 50 books, 50 Pocket Treasury.
Arkansas, 30 books, 3 Gospels.
New Hampshire, 50 books, 50 Pocket Treasury.
Michigan, 100 books, 100 Gospels.
Illinois, 52 books.
New York, 50 Pocket Treasury.
Ohio, 125 books.
Arizona, 50 books.
Utah, 150 books, 250 Pocket Treasury, 250 Gospels.

Minnesota, 100 books, 100 Pocket Treasury.

Mountain Book Fund:

Kentucky, 400 books, 325 Pocket Treasury, 175 Gospels.
Tennessee, 114 books, 24 Pocket Treasury, 175 Gospels.

Virginia, 150 books, 25 Pocket Treasury, 100 Gospels.
North Carolina, 50 books, 25 Pocket Treasury.
West Virginia, 100 books.

Lumber Camp Book Fund:

Oregon, 300 books, 500 Gospels.

Army and Navy Book Fund:

Illinois, 26 books.
South Carolina, 48 books, 200 Pocket Treasury.
Texas, 10 books, 100 Pocket Treasury.
New Hampshire, 100 books.

Spanish "Way to God" Book Fund:

Illinois, 6 books.

India Book Fund:

Cochin State, Madras Presidency, Asia, 6 books.

Seamen's Book Fund:

Pennsylvania, 100 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from July 1 to 31, 1920, inclusive:

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1 Contribution	\$ 10.00
Army and Navy Book Fund:	
1 Contribution	2.00
Hospital Book Fund:	
3 Contributions	5.15
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India Book Fund:	
2 Contributions	2.00
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1 Contribution	2.50
Lumber Camp Book Fund:	
3 Contributions	13.00
Mountain Book Fund:	
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Moody Bible Institute Monthly

SUNDAY-SCHOOL NOTES

(Continued from page 29.)

they all work better, they go to school longer, they save more, use more soap, and ten days ago a local bank advanced them a loan of \$6,000 to purchase one of the finest properties in that neighborhood for church and Sunday-school purposes. That Sunday-school has become a powerful plant for the formation of the finest type of Christian citizenship. When I was in Bahia Blanca recently I had a long talk with a fine young man belonging to this Sunday-school who is thinking seriously of going into the ministry."

TWO TRANSCONTINENTAL SUNDAY-SCHOOL TOURS

Special cars or a special train will carry some of the delegates to the Pacific coast who are going to the World's Sunday-school Convention in Tokio. These will be for those who are sailing on the "Siberia Maru" from San Francisco, September 4, or on the "Monteagle" from Vancouver, September 14. The "special" for San Francisco will leave Chicago August 26. Stops will be made at Denver, Colorado Springs, and Salt Lake City. They will arrive at San Francisco two days before sailing that ample time may be had for seeing that city and attending to last things before embarking.

Those who sail from Vancouver will leave Chicago September 7, and they will follow the line of the Canadian Pacific, making stops at Banff and Lake Louise, in the heart of the Canadian Rockies. All information concerning these specially conducted trans-continental parties can be obtained by addressing George W. Penniman, 209 Ninth St., Pittsburgh, Pa. Bookings can still be obtained on the "Siberia Maru" and the "Monteagle," but it would be wise to telegraph at once for reservations to the World's Sunday-school Association. Most of the tours are already booked to capacity, but some who apply at the very last will be well cared for, since reservations are always given up where hundreds of delegates are involved.

SIDELIGHTS FOR TEACHERS

Sunday-school teachers who use the International (Uniform) lessons for October, 1920, will appreciate the aid given on them by the following named books:

Throughout the six months beginning Oct. 3, Fleetwood's *Life of Christ* (excellent for scholars' use also).

Oct. 3. *Good Tidings*, by various authors; "No Room in the Inn," in Moody's *Short Talks*.

Oct. 10. "The Secret of Victory Over Sin," in *Light on Life's Duties*, by F. B. Meyer.

Oct. 17. *To the Work*, by D. L. Moody; *Rosa's Quest*, by Anna Potter Wright.

Oct. 24. *The Christian: His Creed and Conduct*, by William Evans; *Present Day Life and Religion*, by A. C. Dixon; *The Christian Life and How to Live It*, by W. H. Griffith Thomas.

Oct. 31. *Fifty Temperance Tales*, by various authors; *Sowing and Reaping*, by D. L. Moody.

The publications listed above (all selected from the Moody Colportage Library, except*) may be obtained of The Bible Institute Colportage Association, 822 North LaSalle Street, Chicago.

SEPTEMBER, 1920

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J. H. RALSTON, Associate Editor.
S. A. WOODRUFF, Publishing Agent.

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Moody Bible Institute Monthly

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